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Written as a spirit greeting to Bro. Roberts.

COME, WEARY PILGRIM!

BY T. F. NORTON.

Come, weary pilgrim, pause and rest,
Within the precincts of the blest,
Divinely free:
The friends have left the gates ajar,
And at the portals waiting are
To welcome thee.

Come! leave awhile the world's dull strife,
And learn the lesson of thy life's
Grand destiny.
Come, and commune with kindred souls,
Come! While a loving influence holds
Its spell o'er thee.

Come! See the stone is rolled away
Where all thy dear companions lay,
'Tis light within.
Death's garments now illumine the place,
Showing the angel's smiling face
Where love hath been.

Tread firm; but softly o'er the ground;
'Tis hallowed, where the soul hath found
Its holy calm.
Give me thy hand. Nay, tremble not;
His love doth hold the sacred spot
Free from all harm.

Leave fear and selfishness behind;
The burdens of the troubled mind,
And grieve no more:
Unloose the latchet o'er thy soul,
And leave thy earthly raiment whole
Outside the door.

Fear not the grovelling crowd below,
Earth's wanderers, who may not know
How to be free:
But come and wear love's clad;
Its rays shall pierce the clouds for them
To follow thee.

Come view the garden of the glories;
Where endless fountains of pleasure rise
From depths of love;
Where flowers are wet with heavenly dew
From soul to soul distilling through
From realms above.

Lift to the angel's sweet refrain,
So that there souls transcend strain
May enter thine.
Their radiance shall a glory throw
To light thy dubious path below
With truth divine.

The mantle of eternal love,
And heavenly wisdom from above
Shall compass thee.
Its incense burn, as ages roll
Upon the altar of thy soul
Throughout eternity.

THE CRUSADE AGAINST SPIRITUALISM.

The Katie King Imbroglia.

BY J. M. ROBERTS.

In opening this narrative of the events connected with the "Katie King Imbroglia," I give a brief and hurried account of my experiences at five of the seances given by Mr. and Mrs. J. Nelson Holmes, in Philadelphia, in the Spring and Summer of 1874. I will now relate the occurrences at the sixth seance, which will bring me to the period when Robert Dale Owen became fully committed and involved in the event in which those occurrences resulted.

On Tuesday evening, June 15th, 1874, I attended the third of the series of four seances referred to in my last. As I was about to enter the room, I met Dr. Child and a friend at the door. The latter said to me: "I have just been reminding Dr. Child of his promise to permit some of the newer sitters to occupy the first row of seats to-night." "Well, what does he say?" I asked. Dr. Child replied, "It will not do if you want any manifestations." John King came to my office this morning and told me there must be no change in the circle to-night." I replied, "That should end the matter. We have come here to witness spirit manifestations, and if we get them, we must allow the spirits to prescribe the conditions that will enable them to produce what they propose." I passed into the room, leaving them still discussing the matter. A few minutes thereafter, Dr. Child entered the room. I saw he was quite angry. Soon after, the seance commenced. The dark circle was held without any interruption to the manifestations, which were more than usually strong. Everything seemed to promise a very successful light seance. The circle so far as appearances indicated, was entirely harmonious, and in full sympathy with the object for which it had been held.

When the time arrived for forming the light circle, I was surprised to see Dr. Child and Mr. Owen withdraw to the rear of the room, where they remained in conversation, the subject of which was only known to themselves, until those present had seated themselves, as each person chose for him or herself. Dr. Child and Mr. Owen then took their seats in the rear and furthest from the cabinet, where they remained until after I left the room. Mr. Holmes entered the cabinet as usual, after it had been thoroughly examined by all who chose to do so. The light was arranged, and music and singing continued for half an hour without any manifestation whatever. Mr. Holmes said he felt no entrancing influence, and asked some one in the circle to sit with him in the cabinet. A lady medium who was present, complied with his request, but after sitting for some time longer, not so much as a materialized finger could be obtained. The circle became impatient and expressed their disappointment, the mediums seeming to be greatly discomfited by the state of affairs. At this point Dr. Child rose quite angrily and said: "This result is just what I expected, it would be when ignorant persons undertook to insist on disregarding the instructions of the spirit guides of the mediums."

He then stated to the circle that John King had come to him at his office in the morning, and forbid any change in the arrangement of the circle. Dr. Child was unanimously urged to arrange the circle, according to the spirit instruction he had received. This he peremptorily refused to do, unless John King would confirm what he had said by a response from the cabinet. No such response could be gotten by word or rap. Dr. Child seemed greatly annoyed at his position, and grew much excited. His remarks became so personal to a lady who had innocently taken the seat Dr. Child always occupied at the seances, that I lost all patience at his conduct, and insisted on being permitted to retire from the circle. As I left the room I was followed by Mrs. Holmes, who expressed her great regret at what had taken place. Being an entire stranger to Mr. and Mrs. Holmes, and supposing that I would never again attend their seances, I said to Mrs. Holmes, "Madam, you think you have friends upon whom you can rely in Dr. Child and Mr. Owen, but I assure you, after what I have seen here to-night, that they are anything else, and some serious calamity awaits you at their hands." I was informed that the circle was continued for some time after I left, but without any spirit manifestations whatever. If, as was afterwards falsely alleged, by Dr. Child and others, the supposed materializations were fraudulent personations by accomplices of the medium, why was the circle disappointed in the performance on that occasion. Or would Dr. Child have us conclude, that he was acting understandingly with the mediums as to when, and when not to have the personations take place?

For the second time out of six that I attended these seances, inharmonious in the circle had prevented spirit materialization. Why Mr. Owen acted in concert with Dr. Child, on that occasion, I did not then understand. His feelings had not been appealed to in any way, and his conduct was wholly inconsistent with his well known equanimity of temper. Subsequent events made the matter very plain. Mr. Owen had at that time been brought completely under the psychological influence of Dr. Child and the spirit forces who were then gaining a fatal ascendancy over both.

I attended no more of the Holmes seances for the following five months, although they were continued almost daily for nearly six weeks longer at the same place. In order to show the nature of the manifestations which continued to take place, I will here produce a portion of the published testimony of Robert Dale Owen, Gen. F. J. Lippitt and Dr. H. T. Child, in relation to them. Describing some of the seances that he attended in May, 1874, Gen. Lippitt, in *The Galaxy*, wrote as follows:

"The first sitting I attended was in the evening of May 14th. * * * A few moments after Mr. Holmes had entered the cabinet, the curtain was drawn aside and the face of an elderly gentleman with a gray beard presented himself at the window. A Mr. Wilson who was present recognized him at once as his father. Several persons confirmed this recognition. The face appeared repeatedly at subsequent sittings and was invariably recognized as that of Mr. Wilson by more or less of the persons present.

"The next face was very distinct. It was that of an elderly man with gray whiskers, and was recognized at once by a gentleman present named Watford, as his brother, to whose recognition he nodded assent. * * * This face also reappeared repeatedly at subsequent sittings. At the last one, Mr. Watford brought a photograph of his deceased brother, dressed in uniform, and taken during the war. Although the face at the window was pale to whiteness, it was impossible not to see an exact resemblance between the two, not only in features, but in the expression, which was peculiar.

"The next face was rather long and pale and sunken. It was that of a young man with brown hair and blue eyes, the mouth and chin and top of head covered with a neatly folded white bandage. He looked about among the spectators and then fixed his eyes on me. Questioned by Dr. Child, he answered by nods that it was to me he came to show himself. I told him I did not recognize him. He then raised his hand and pulled down the bandage a little, disclosing a dark moustache. I still failed to recognize him, and with a sad expression he withdrew."

General Lippitt then, critically compared those three several faces as to their peculiarities, which I omit. He proceeded to say:

"But the next face was a perfect contrast to these, and was greeted with an involuntary buzz of surprise and admiration. It was that of a lovely young girl, whom it was impossible to believe for one moment not to be a living person of flesh and blood. Her complexion was exquisitely delicate, though without much color. Her eyes were large and gray, her hair dark brown, covered with a tasteful little cap, from which it fell in ringlets. This face was round rather than oval, suggesting a plump and graceful figure; the features perfectly regular, except that the nose had that slightly abrupt termination we are apt to associate with sauciness. The whole expression of her face, especially when she was speaking, was that of a sprightly young person, somewhat given to good natured ridicule; and yet, when she was not speaking, the face had a slightly sad and wearied look. She spoke always in a whisper, which was distinctly audible all over the room. When speaking her lips moved naturally, disclosing occasionally two rows of pearls; and eyes and mouth and every feature of her face and movement of her head corresponded to what she was saying,

which was most often something playfully satirical. I was then told by Dr. Child that this was Katie King. * * * Mrs. Holmes asked her to show her hands. She did so, and at the same moment several other delicate hands, one pair of them at least being a child's hand, appeared under hers. Katie's were rather short and perfectly formed."

Who that ever saw the dissolute and intemperate Mrs. White, would believe that she ever stood for that pen portrait? Those who know General Lippitt will be able to appreciate the extreme folly of those wicked persons who sought to make that wretched woman pass for that lovely spirit visitant. In describing the next seance Gen. Lippitt says:

"At the request of Dr. Child and Mrs. Holmes she (Katie) repeatedly showed us her entire arm bare to the shoulder, putting it entirely out of the window. An involuntary murmur of admiration always greeted this exhibition; for the arm was a perfect model for a sculptor; cast in one of Nature's finest moulds; gracefully rounded, dazlingly white, but yet of the whiteness of flesh, not of marble. At the doctor's request she afterwards allowed several of us to go up to the window to feel her hand. I placed my own, the palm up, on the lower edge of the window, and on feeling her own palm in mine I closed my hand on hers slowly and firmly pressing it. It was a perfectly feminine hand, of solid flesh and blood, and of a pleasant warmth. I should here observe that Mr. Holmes, the medium, is a tall and slender man, with a long and masculine hand."

Such is the description which Gen. Lippitt, a very intelligent and keen observer, gives of the first two seances which he attended at No. 50 N. Ninth street, Philadelphia. These manifestations all occurred while Mr. Holmes was the only human mortal in the cabinet, as Gen. Lippitt had carefully examined the cabinet, just before the circle, in company with others, without finding any possible chance for deception on the part of the mediums or confederates. Besides, there was barely room enough in that cabinet to comfortably seat Mr. Holmes and no room whatever to admit any other person during the seance. Gen. Lippitt at the same time relates much more of a similar nature, but it is not necessary to add it here.

The following account of some of his experiences, at the Holmes seances, was given by Dr. Henry T. Child, in a lecture delivered at Waverly, N. Y., July 26, 1874, and published in his department of the *Religio-Philosophical Journal*. He said:

"The cabinet which has been changed several times and enlarged by direction of the spirits, etc. * * * It consisted of a walnut board partition, six feet wide and ten feet high, in which are two apertures and a small door admitting to the cabinet, which occupies the entire recess between the chimney and back wall. The door communicating with the back room was removed and a strong walnut partition consisting of plain boards, firmly secured by four battens on each side, which are screwed to each board and the whole securely nailed to the door frame. Having been present with fifteen other persons when this cabinet was taken down, we had ample opportunity to see that it was entirely satisfactory. There was no trap nor trick about it.

"These seances extended from the 6th of April to the 28th of July, and in that time I saw more than three hundred spirits, of whom one hundred and fifty were more or less recognized by some who were present, sometimes several faces appearing at the same time; old persons and young, even very small children who were held in the arms of others. Only five or six of these had the power to speak, and of these Katie King was the most perfect. Next to her was her father, John King. By reference to the narratives which these spirits have given me, it will be seen they have been a long time engaged in this business."

In a letter to the *Banner of Light* Dr. Child said: "On Friday evening, June 5th, Robert Dale Owen was with us. John King said, 'If you will sit back a little, and turn the light down low, we will open the door and let you see Katie in full form.' We did so, and were favored with the sight of a very beautiful shape, clothed in white robes."

"On Sunday, June 7th, we had a long conversation with Katie at the cabinet window. At my request she permitted me to count her pulse, while she held her arm out in plain sight. It was about seventy-two per minute and a perfectly natural pulse. She also permitted me to see her tongue, and then asked, playfully, if I thought she was right well.

"A lady in the circle said to her, 'I have a ring I would like to give you if you will accept it.' She replied, 'Of course I will.' Mr. Owen placed it upon her finger; she seemed much pleased. Other presents have been given her; a string of white spar beads, and a white pearl cross, which she habitually presents to us at the seances."

Such have been the published statements of Dr. Henry T. Child, editor of a special department in the *Religio-Philosophical Journal*, in relation to the spirit manifestations which he has since sought by every means in his power to discredit, without ever offering one word of explanation as to his inconsistent conduct. If his statements above given through the *R.-P. Journal* and the *Banner of Light* cannot be depended upon, of what earthly value is his dishonest conduct to those who hired him to deny his own testimony in order to injure Mr. and Mrs. Holmes and the cause of Spiritualism with which he was so prominently identified. Dr. Child was too intimately acquainted with

Eliza White, his fellow-conspirator to injure Spiritualism, to have supposed that she and Katie King was the same.

Dr. Child, then addressing the editor of the *Banner of Light*, says:

"I will not detain your readers from Mr. Owen's letter, in which he gives a statement of his opinions of these wonderful phenomena. I bespeak for this and the communication from Katie, which she gave me in my own study, a most careful perusal and thoughtful examination."

"LETTER FROM ROBERT DALE OWEN."

"Dear Dr. Child:—Accept my grateful acknowledgments for your kindness in inviting me to witness the phenomena in spirit materialization, now presented in this city through the mediumship of Mr. and Mrs. Holmes."

"I had kept up with the recent European experiments in this field, and hoped for much, but the reality has far exceeded my expectations. All former experience in Spiritualism, favored as I have been, pales before the new manifestations witnessed by me in the course of last month. After the strictest scrutiny, with every facility afforded me by the mediums to detect imposition, had it been attempted, I here avow my conviction that the phenomena are genuine; that I have again and again—on more than twenty occasions—seen, heard, touched forms to appearance human and material, and to sense tangible; that these forms have stepped up close to me; that I have held conversations with them, occasionally receiving advice, sometimes having my thoughts read and adverted to; that I have received written under my own eyes, by a luminous detached hand, a communication of some length, purporting to come from an eminent English clergyman, who died twenty years ago; the style and the signature serving further to attest its genuine character; finally, that I have seen the form which had spoken to me a minute or so before faded away until it became a dim shadow, to reappear a few moments later in all its brightness."

"I have seen during a single sitting of an hour and a half, three separate forms, completely materialized, walk out from the cabinet to within a foot or two of where I sat; have touched all three, have conversed with all three; and this has occurred in the light, without any one in the cabinet; both mediums sitting beside me. Again, I have witnessed, on six different occasions, the levitation (that is, floating in the air) of a materialized form. So far as I have followed the English record, this goes somewhat beyond anything there set forth. But in the main, our experience, on this side, is but the counterpart of theirs. * * * How far the beautiful form and features with which Katie is invested, here in Philadelphia, resemble, or do not resemble, those under which she appeared to her London friends, we have no means of judging, the English photograph not having yet reached us, and no one who saw her at Florence Cook's having visited our seances. Nor can the question of identity be so decided; the mediums from whom a necessary portion of the elements to materialize are undoubtedly derived, here and there, being entirely different. This question must be determined by internal evidence, and I have found that evidence to be overwhelmingly in favor of the identity I have assumed."

"I consider the communication you have been fortunate enough to obtain, by impression, from Katie, touching the moral and intellectual condition of spirits who take upon themselves earthly investiture, as an item in corroboration, besides being a most valuable and suggestive addition to spirit literature. There is also her life, as imparted to you, bearing similar evidence of substantial truth."

"I cannot give all the details of my experiences during twenty sittings, and the evidence I have obtained touching Katie King's identity in a letter. Life and health permitting, these shall find a place in a work which I propose still to write, perhaps under the title of 'Phenomenal Proof of a Better Life to Come.'"

"If now I am asked where all this is to end, what is to come of it, in case familiar converse with visitors from the other world shall continue to be permitted here, I reply that that is not our affair. We have to deal with facts, not with the results from facts. We are not the government of this world, and need not trouble ourselves with predictions looking to the ultimate consequences of natural phenomena. Cosmical order has never, so far, been disarranged by any new class of truths; and if we fear that it will be, we shall merit the reproach, 'Oh, ye of little faith.'"

"Faithfully yours,

"ROBERT DALE OWEN."

"To Henry T. Child.

"Philadelphia, July 1, 1874."

That letter is every way characteristic of the trained and brilliant mental powers of Robert Dale Owen, when he was in the full enjoyment of his unimpaired mind; and it displays the acute philosophical perceptions and fearless confidence which placed him in the foremost rank of the thinking men of the age. In a postscript to the above letter he wrote:

"July 3d.—Since writing the above, I have seen one of the London photographs of Katie, taken by the magnesium light. It corresponds to what we have heard of the striking likeness between her and her medium. The resemblance to the photograph of Miss Cook, with which I have compared it, is unmistakable. But neither in features, nor yet more especially in expression, does it resemble

ble the Katie whom I have met daily for four weeks past; the forehead only corresponding. The face of the London Katie, smiling as she looks down at an old gentleman, suggests the adjectives *pretty* and *interesting*. The face of our Katie is classic in its regularity. Earnestness, with a passing touch of weariness, is its habitual expression; and even its smiles, though bright, has an occasional shade of sadness in it. One thinks of it as strikingly handsome; as full of character, as intellectual and withal as singularly attractive; but one would never term it pretty. The nose is straight, not aquiline, as in the London photograph, and the large eyes are rather dark, and bluish gray in color. The face is perhaps a trifle wider in proportion than the Venus of Milo, but both features and expression more nearly resemble those of that noble statue than they do the lineaments and looks of Florence Cook, or the spirit materialized through her mediumship, so far as from the photographs, one can judge.

In a long and carefully written article, published in the London *Spiritualist* of Aug. 28th, 1874, Mr. Owen says:

"During a visit of six weeks (commencing June 5th) to Philadelphia, I had forty sittings with the Holmes, and witnessed then and there what has never been equalled in this country, nor never, I think, in some of its details, in any other.

"Substantially, indeed, it was but a reproduction and confirmation of the marvelous phenomena, so patiently sought out and so accurately described by Mr. Crookes. But we obtained these results without any human being in the cabinet, and without any enticement of the mediums. The cabinet used was so constructed that entrance to it or exit therefrom, except by a door which opened on the parlor, in which we sat, was, as we verified by thorough examination, a physical impossibility. Additional precautions of the most significant character were taken, but I need not record them for they were superfluous.

"Under these circumstances, we had, I think, every phenomena which Mr. Crookes has recorded, saving this, that 'Katie' did not remain with us in the parlor, in full form, more than five minutes at one time without re-entering the cabinet, but she was in the habit of coming out as often as five or six times in one evening, if we had a small select circle, and two or three times when twenty or more persons were present. I have conversed with 'Katie' at the aperture more than seventy or eighty times, frequently in regard to the manner of holding the sittings. On several of these occasions, she read and replied to my thoughts. I am as certain it was the same spirit, from first to last, as I can be in regard to the individuality of any friend whom I meet daily. Not only by the bright play of her features and the large, somewhat sad eyes with their earnest, honest look, but by the tone and tenor of her conversation, evincing alike good sense and good feeling, did I recognize a distinct and uniform, and I may add, an amiable and estimable character.

"I have seen 'Katie' issue from the cabinet more than a hundred times in full form; passing in her graceful way around the circle and addressing a kind word or two, or a 'God bless you!' to the friends she knew. She has suffered me to cut from her head a lock of hair; and she has herself cut for me, in my presence, a piece of her dress and also of her veil, the former being apparently fine bishops lawn, and the latter a bit of lace, either of the finest quality, or else of point de Venice, I am not certain which. She has allowed me to touch her hand, her face, her person, and to kiss her on the forehead; she then taking my face in both her hands, giving me a similar kiss in return. She has handed me from the cabinet aperture a nosegay of red and white roses, wet with heavy dew, and I found among them a little note, asking my acceptance of them. During a private sitting I gave her a mother of pearl cross with a piece of white silk cord attached, together with a small note folded up in which I had written, 'I offer you this, dear Annie, because, though it be simple, it is white, and pure, and beautiful as you are.' She took both, did not open the note, suspended the cross from her neck, kissed it, and retreated to the cabinet, closing the door. In a minute or two she returned with the cross in one hand and folded note in the other, bent over me and said in her low earnest voice, and with her charming smile, 'White, and pure, and beautiful like me—is it?' How did she read that note? The cabinet, with its door closed and its apertures covered with black curtains, is, as I have often verified, quite dark. * * * I observed that at times when she issued from the cabinet this cross shone as with a phosphorescent luster.

"She had also given to her, by visitors a ring, a bracelet and a locket, which she frequently wore. The most usual gifts, however, were nosegays, and these seemed to give her especial pleasure; she frequently, after smelling them, remarked to me how charmingly fragrant they were. On one occasion I handed to her a hair-chain, which had been presented to me by a friend, since deceased. This she took with her and returned the next day with a message from her who had given it to me.

"I was in the habit, after each sitting, of carefully examining the cabinet; but neither cross, nor ring, nor bracelet, nor chain, was ever to be found; minute search with a light did not even reveal a rose-leaf.

"With such or similar phenomena, you are doubtless familiar, but I have seen 'Katie' on seven or eight different occasions, suspended in full form about two feet from the ground, for ten or fifteen seconds. It was within the cabinet but in full view; and she moved her arms and feet gently, as a swimmer upright in the water may do. I have seen her on five several evenings disappear and reappear before my eyes, and not more than eight or nine feet distant. On one occasion, when I had given her a calla lily, she gradually vanished, holding it in her hand, and fading out from the hand down, and the lily remained visible after the hand that held it was gone, the flower, however, finally disappeared also. When she reappeared, the lily came back also, at first as a bright spot only, which gradually expanded into the flower. Then 'Katie' stepped out from the cabinet, waving to us with her wonted grace her adieu, ere she finally retired for the evening. Thus I have seen a material object, as well as a spirit vanish and reappear.

"At the close of my farewell sitting, which had been appointed by 'Katie' herself for mid-day, July 10th, the door of the cabinet opened slowly, without visible agency. Nothing was to be seen within, except the black walnut boards; but after a minute or two there appeared, exactly as if emerging from the floor, first the head and shoulders of 'Katie' then her entire body; and as on previous occasions, after standing a few seconds, she stepped into the parlor and saluted us. Im-

mediately under the parlor and the cabinet, was a shop where musical instruments were sold, at that hour open to and frequented by customers. When the amazement created by such a sight had somewhat subsided, I thought of the text which speaks of Samuel at Endor rising out of the earth."

In a lecture delivered at Lincoln Hall, Philadelphia, June 21st, 1874, Mr. Owen, as reported by Dr. Child for his department of the *R.-P. Journal*, said:

"Last Monday afternoon, Katie King presented herself at the aperture of the cabinet, at Mr. and Mrs. Holmes's, and asked Mr. Holmes for a sheet of paper. This was given to her and she beckoned me to come up. Handing the paper to me, Katie said, 'Put your private mark upon it, Mr. Owen.' I took the paper and examined it very carefully; then wrote these German words upon it, as I handed it to her with a pencil. She said, 'An English friend wishes to write to you.' I confess I did not pay a great deal of attention to that, but two or three minutes afterwards, I noticed a bright object at the aperture of the cabinet. It was a detached luminous hand and white like Katie's, but larger, finely and delicately formed; it was brilliant to look upon; it held my pencil as we do. Just in front, their floated in the air the paper. The side next to the hand was quite luminous, as if it had been rubbed with phosphorus. There was no visible support; it seemed to float in the air—of course there must have been some power holding it. The hand approached it and began to write near the top of the page. It wrote the full page, taking about four minutes; then the paper turned over, and wrote about half way down; then the hand held the paper out to me and I took it. It proved to be a communication of a didactic character, signed Fred. W. Robertson."

"The Rev. Frederick W. Robertson was an English clergyman, incumbent of Trinity Chapel, Brighton, England—a man very celebrated in his day as an eloquent preacher, an Episcopalian of the liberal school, he died about twenty years ago. I had occasion, in the 'Debatable Land,' to speak of him in terms of commendation. I took the paper down to the Franklin Library, the next day—and through the kindness of the Librarian, I found an English edition of 'Life and Letters of Frederick W. Robertson, M.A., edited by Stopford A. Brooke, M.A.' In its second volume there is a copy of a bust of Mr. Robertson, and under it, a fac-simile of his signature. Mr. Lloyd P. Smith and I compared the signature on the paper with that book, and they were almost identical. It was not exactly the hand writing upon the wall, but it was rather better; I have had it photographed and shall publish it in my next book."

In the lecture delivered by Dr. H. T. Child, at Waverly, N. Y., July 24th, 1874, as reported by himself in the *R.-P. Journal*, he said:—

"On Thursday evening, June 11th, a seance consisting of eleven persons, besides the mediums, sat an hour and a half without any manifestations. We were then told they were trying to materialize Abraham Lincoln, and if the same persons would meet on Sunday evening they hoped to succeed.

"On Sunday evening we met again, M. Stenerson, Swedish Minister, and a lady being added to the circle by invitation. When the door of the cabinet was opened, two forms were visible standing in it—John King and his daughter Katie. After a brief time, with the door closed, it opened, and the tall form of Abraham Lincoln was plainly visible. He was clothed in beautiful white raiment; he waived his hand, but did not speak. Standing beside him, on his left, stood a fine looking colored man, his head coming a little above Mr. Lincoln's shoulder. They appeared a second time, and in answer to the question, whether it really is Abraham Lincoln, he nodded his head in the affirmative. There was a third attempt to show him, holding a flag, but both the figure and the flag were indistinct. After these came a sailor boy named Richard Laranjeau, dressed in white shirt and blue trousers, floating about in the cabinet, and appeared at the top of the door which was seven feet high, and Laranjeau was not over five feet six."

A writer in the *Times and Expositor*, a Michigan journal, who tried to ridicule the manifestations he witnessed at one of the Holmes' seances, was forced to testify to what he saw as follows:

"But the most wonderful part was still to come, Katie," said Mrs. Holmes, 'can you disappear with the door open to-night?' 'I will try,' said Katie; and presently she came again, and while the door stood wide open, she gradually faded away, seeming to retire slowly into the depths of a space only just large enough to hold her at first. The bouquets and all the other material substances about her disappeared at the same time, and when nothing was left but the hem of her white dress shimmering on the floor, she came again, seeming to gather herself from the air, and to grow like a foaming cloud, more and more distinct, until she again stood in mortal guise, before a delighted audience."

Such were some of the many accounts published regarding the manifestations of spirit power that were witnessed at the seances which were attended by Mr. Owen, at the rooms of Mr. and Mrs. Holmes, at No. 50 North Ninth street, Philadelphia. It would require a volume to collate the mass of testimony of a similar character which was published in different journals and periodicals of this country and Europe. We have not published the article from the pen of Mr. Owen which was published in the *Atlantic Monthly*, because it is mainly a repetition of what we have already given.

The public excitement upon the subject grew more and more intense as this unanswerable testimony accumulated and promised to sweep every thing before it; until it finally became a necessity for the adherents of Christian theology and ecclesiasticism to find some means to arrest its rapid and resistless progress. That they did, however, find means to do this, I propose to show, and to lay those means so bare that no one will ever dare to resort to such villainy again in order to save the wholesale swindling operations that are now carried on in the name of religion.

But who would have supposed that Robert Dale Owen and Dr. Henry T. Child, in the face of their oft reiterated public testimony, such as is given herein, would become the facile instruments in the hands of their heartless and relentless enemies to accomplish this untold wrong. Yet this is the lamentable fact, as I will show beyond all doubt or question.

Upon the manifestly lying statements of a disolute and corrupt woman, whose bribed to deny their published testimony, those two leading Spiritualists became so psychologized with fear, at the prospective loss of their reputations that they con-

sented to impeach their own claims to sense and veracity in a way that would be wholly incredible if the evidence of that fact was not overwhelming.

So far as Mr. and Mrs. Holmes are concerned their reputation as most remarkable mediums might well be left to rest on that testimony of Mr. Owen alone. We do not hesitate to declare that no part of that testimony has been disproved or can be disproved, by any mortal ingenuity. Not even Dr. Child nor Robert Dale Owen ever dared to attempt to point to any particular occurrence which they openly questioned. That fact alone ought to have convinced Spiritualists, at least, that they had no reason to question the spirit, nature of a single manifestation to which they testified, as such.

It was proper that I should thus have set forth the nature of the phenomena which the Crissading Conspirators sought to discredit. We are now at that point when we can begin to lay bare the most diabolical plot that was ever formed to crush truth and perpetuate error.

[TO BE CONTINUED.]



CHILDREN'S COLUMN.

THE SMACK AT SCHOOL.

[SELECTED.]

A district school, not far away
Mid Berkshire hills, one winter's day,
Was humming with its wonted noise
Of three-score mingled girls and boys;
Some few upon their books intent,
But more on furtive mischief bent.

The while the master's downward look,
Was fastened on a copy book;
When suddenly, behind his back,
Rose sharp and clear a ringing smack!
As 'twere a battery of blows
Let off in one tremendous kiss!

"What's that?" the startled master cried;
"That, this," a little imp replied,
"With William's fifth, if you please—
I threw him kiss Thelma's Peppie!"

With frown to make a statue thrill,
The master thundered, "Fitter, Will!"
Like wretch, overtaken in his track,
With stolen chatties on his back,
Will hung his head with fear and shame,
And to the awful presence came—
A great, green, bushful simoleon,
The butt of all good-natured fun.

With smile suppressed and lip upraised
The threater faltered,—"I'm amazed
That you, my biggest pupil, should
Be guilty of an act so rude!"
Before the whole set school to boot
What evil genius put you to it?

"'Twas she herself, sir," sobbed the lad,
"I did not mean to be so bad;
But when Susan took her curls,
And whispered, 'I was 'frail of girls,'
And didn't kiss a baby doll,
I couldn't stand it, sir, at all.
But up and kissed her on the spot!
I know—ho-ho—ho—I ought to not,
But somehow, from her looks—ho-ho—
I thought she kind'r wished me to!"

History of a Doll.

BY HELEN NORTHAM.

I am not a Van Rensselaer, nor a Rothschild; but I belong to a family of quite as much notoriety, and one which has, perhaps, done quite as much good in the world.

I am a Doll, I am proud to inform you; Emma Doll is my name, and I do believe I am forty years old, if I am a day; at least it seems as if I must be, when I think of all the experiences I have had, and all the families in which I have lived.

But we dolls are not a long-lived race; and at forty I feel that my days are numbered. They tell me my head is "cracked." I believe, in the language of the day, that expression is what is called "sane"—they didn't use such when I was young—and by it I presume I may understand that my memory is failing. Well a day, and no wonder!

I was born in Brooklyn, York State, and at an early day came west—far west it was, too, in those days—to Onis-kon-san—where dolls of as much style as I boasted were seldom seen.

Had several complete suits, for I was proud of my looks, and I will admit that I painted. It was more fashionable for dolls to paint in my day than it is now.

I remember as if it were but yesterday two little girl cousins, Allie and Helen, who seemed to think there was nothing like being entertained by my society. One day in their eagerness to make me appear at my best they washed my face, and rubbed every vestige of paint from one cheek and the tip of my nose. I said nothing, but I think no one knew as well as myself how frightened one of the girls at least was, at the injury I had sustained.

She never dreamed then that I would out-live all the folly of painted cheeks, and prove to her how much happiness can be given by going about doing good, and that beauty is only skin-deep.

I can claim but little beauty of face or form now, but my old heart warmed at the sight I witnessed last Christmas, especially when I knew it was, in a great degree, caused by my appearing to claim, for a time a place in this same little girl's household.

I suppose I am what folks call an "old maid"; at least my life has been spent, as many old maids have been, in going from one home to another, doing for the little folks mostly; being ready to entertain or be entertained when occasion demanded; treated with consideration for a time, then becoming a nonentity as other faces and newer attractions appeared; and when I left to make my home elsewhere, no one seemed to miss me much, though some would say, "I am most sorry to have you go. What good times we used to have together!"

As I sit to-night thinking of the past, seems to me I have seen much sadness, the breaking up of households and families. Most of those who knew me in my younger days have gone to their last rest. But the little folks with whom my later years have been spent have much besides sadness in their composition. How long will it last them, I wonder?

There were "Ella" and "Bert" with whom I

spent several years so pleasantly. What didn't those girls undertake when they "played pretend?" It always cheers me to think of their younger days; the go-a-head-a-tive-ness of the one; the never failing amiability of the other. As they became interested in other families besides the Doll family, I was "laid on the shelf," so to speak.

After a time I went to live with one Julia, as decided a character as any other of my friends, but those she has she loves well, and I trust that I found a warm place in her affections. I know that she gave me good care or I should not be alive now; it was by her forethought that I this year helped to grace a Christmas tree on Christmas eve!

I don't remember being present at anything of the kind before, though I may have been. Some things rather slip my mind in regard to the past; but this Christmas is yet clear to me, though I sometimes feel as if my head was indeed cracked, as they tell me, and that I shall not be able to "keep my wits" much longer.

It has been years since I have lived among a house-full of little folks, and it seems sometimes as if they'd drive me crazy; but I am not sorry I came, for I was so warmly welcomed; and if it comes to pass that, by the hands of these little folks, I am laid to rest, I feel that none of my former friends would mourn me more.

Let me tell you about this Christmas myself. Picture the tree as it looks in many homes, I am happy to say, with its toys and trimmings, and its many bright lights, each twinkling at you knowingly, as much as to say, "See how little it takes to make a child happy!" Santa Claus stopped for a few minutes, wrapped in his furs, to see that all was well; then as the confusion began he took his leave.

Among the big, brown-eyed, rosy-cheeked, noisy boys, was one wee little girl—blue-eyed May—and I soon saw that it was to her that I was to make myself agreeable.

Now you know old people, like me, are partial to their own bed, and so Julia thought it best that I should take mine with me—no solemn-looking black-walnut, but my own willow cradle, with its frame-work of rattan over the top covered with mosquito-netting—just the bed for me exactly! By the way, this bed, though not mine formerly, is nearly as old as I am, having originally belonged to one Sara Butler, and been given to Julia as most suitable for me to rest my old bones in.

Santa Claus had heard May wish for a dolly, and three had already been found on the tree when down at its foot May espied me in my cradle. Regardless of the tooting of horns and the blowing of whistles, down she sat on the floor and put the other three dolls in my arms, and rocking the cradle she sang at the top of her voice, "Bye-baby—tree-top—the wind blows!" Never was another little maid so regardless of her surroundings nor more completely contented and satisfied.

My kid gloves that I used to wear are gone; also my "love of a bonnet," the gray satin, with bows of shaded ribbon; but I had on the very same "pink calico gown," that was made for me in Brooklyn some forty years ago. The style has been out of date these many years; but I have lived to find my dress in fashion again, with my short sleeves and yoke waist and skirt gaped on; and my long gloves to my elbows!

If you, little folks, were here, I'd like to talk for a long time to you of the lives and belongings of those I have lived with. Just to think, forty years ago it wasn't every one that used a stove, or had travelled on a railroad, or sent a message by telegraph, or sewed on a sewing machine; and "the light of other days" was a candle.

Think of the little folks I've seen grow old; of the weddings and the deaths. I have really done better than Dr. Tanner, for I have lived forty years without even a drink!

But not a day passes now that I don't feel as if my life is in danger. Little May and her mother will mourn my loss; but the strain on my nerves is so great that I cannot last much longer.

I do not care for titles; but I hope that all who have known me will be sorry when I am gone; and some one will see that my full name be inscribed on my tombstone: "Emma Doll, Raymond Conklin Northam."—*Young Folks Rural*.

Special Notice from "Bliss' Chief's" Band.

ME, Red Cloud, speak for Blackfoot, the great Medicine Chief from happy hunting-grounds. He say he love white chiefs and squaws. He travel like the wind. He go to circles. Him big chief. Blackfoot want much work to do. Him want to show him healing power. Make sick people well. Where paper go, Blackfoot go. Go quick. Send right away. No wampum for three moon.

This spirit message was first published in MIND AND MATTER, January 10th, M. S. 32, with the announcement that "Magnetized Paper" would be sent to all who were sick in body or mind, that desired to be healed, also, to those that desired to be developed as spiritual mediums, for three months for three 3-cent stamps. The three months have now closed with the following result:

3,405 persons have sent for the paper by mail. 1,000 persons have received it at the office; and the hundreds of testimonials that have been received of its wonderful work in healing the sick and developing mediums, prove that Red Cloud and Blackfoot have faithfully kept their promises. That all may have an opportunity to test the merits of the paper, the price for the future will be as follows:—1 sheet, (postage paid,) 10 cents, 12 sheets, \$1.00. Send a silver ten cent piece if you can. Address, James A. Bliss, 713 Sansom Street, Philadelphia, Pa.

A Proposition.

I am prepared and will send to any one address, direct from my office, one sheet of "Blackfoot's" Magnetized Paper, postage paid, every week for one month for 40 cents; two months for 70 cents; three months for \$1.00. Address with amount enclosed, James A. Bliss, 713 Sansom-St., Philada.

Mind and Matter Free List Fund.

This fund was started by the request of many of our subscribers, that many deserving poor people who were not able to pay for MIND AND MATTER, might have the paper sent to them free of cost. The following contributions have been made since our last report:

Amount previously acknowledged, \$ 7 24
Joseph Kinsey, Cincinnati, Ohio, 50 00
A Friend 1 00
Mrs. E. A. Burrell, Port Jervis, N. Y. 50

SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

ROBERT WEBB.

GOOD MORNING, SIR:—I was born with rather a delicate constitution. If I had lived in a somewhat milder climate I would have lived on earth a good deal longer. I left the mortal life sometime in February, 1876. My father and mother were very sorry to lose me so young, and mourned that I should be called away from them at the early age of twenty-two. They know nothing of the relations of the spirit life, and like most of the Christians, they think good spirits will not come back and that bad spirits cannot, but they are mistaken. There are duties to be performed over here in spirit life. It is real life and does not consist in wearing crowns nor singing psalms in honor of God. A good spirit over here would not accept such flattery to say nothing of the great God of all. You take up the thread of your mortal life just where it snapped at death while here, and you have to go to work in spirit to make your own happiness the same as you have to work to make your way on earth. Your religion—your belief has to give way over here, because everything is real, and in your works you are rewarded. Such is my knowledge of the spirit life. I died at Oxford, Canada West. My name is Robert Webb.

QUINTILLIAN (A Latin Grammarian).

MY BEST GREETING TO YOU:—When here, in mortal life, I was known as Quintillian, the grammarian, and lived at Rome from about A. D. 40 to A. D. 90. I was the master and teacher of Pliny the Younger; and it is by his invitation that I am here to-day. I am glad to bear witness to the truth. I was a teacher at Rome at the time when there was not a single man of any education but that was engaged in making proselytes to some religious views of his own. All of their religious views had a pantheistic tendency. In fact Pantheism had set men crazy, each and every one desiring to add another god to his household idols. In such a state were the religions of my day. In regard to that celebrated personage, whom the Christians claim once lived in Judea, there was no account of such a personage in my day; nor have I been able to find a single honest, unbiased spirit, in his or her religious views, who knows ought of Jesus Christ. Another thing that occurs to me in relation to the story of Jesus. It is my clear and positive conviction that the real Jesus was Apollonius of Tyana. While in mortal life I saw Apollonius. I was young then, and I heard him speak at Antioch. He preached the very same sermon, or nearly so, that is called Christ's sermon on the mount. Being young then, I thought his sermon wonderful, but when I had grown older, and had seen other philosophers at Rome, I heard from them just as much truth expressed more clearly and in fewer words than ever fell from the lips of Apollonius.

I am also clear in this, that the cross has been the symbol of various countries and religions since the days of Ramesses II., of Egypt. There is not a single rite, form of baptism, ceremony or prayer but what has been stolen almost bodily from China or India, which any traveller in those countries can see for himself. As the ancient philosophers only taught as much truth as they could conceive, so you should examine everything submitted to you by the light of reason and analogy. If you will do this no Christian teacher will dare to deny the facts which we spirits are bringing forward, from day to day. These spirit voices will make all false religions bow at the shrine of eternal truth. This will finish my discourse.

[We glean the following regarding Quintillian from the *Encyclopædia Britannica*.]

"M. Fabius Quintillianus, a celebrated Roman rhetorician, chiefly eminent for his treatise on oratory. The place of his birth is not known. He was certainly educated at Rome, and he repeatedly alludes to the instruction he received from Domitius Afer, whose waning powers were the more conspicuous from his unwillingness to abandon an arena in which he had excelled all his contemporaries. Quintillian was then a youth during the old age of this distinguished orator; and he must, therefore, have been born A. D. 40-42, for Domitius Afer died in the reign of Nero A. D. 68. Quintillian won great distinction as a teacher and had the good fortune to number among his pupils Pliny the Younger. Probably few men came nearer to his marvellous ideal as a tutor than he did himself, as we may conjecture from the affectionate respect which he received from his pupils, and from the use of his name by Juvenal as a general expression for a pure and honorable man. The emperor Domitian entrusted to him the education of his sister's grandchildren; and Clemens, the father of these youths, obtained for him, in gratitude for his instruction, the office of consul. From Vespasian he received the still more substantial recognition of a regular salary of 100,000 sesterces (between \$4,000 and \$4,500) a year out of the privy purse, with the additional honor of being the first recipient of bounty which was afterwards continued in imitations of this excellent precedent. Quintillian's chief claim to the respect of posterity rests on his famous work *Institutiones Oratorie*, written mainly with a view to the education of his own son and to the son of the courtly orator, Marcellus Victorinus, to whom he dedicated it."

[It was this amiable and accomplished Roman, whose spirit returned and, through a medium that never heard of him, communicated the important facts which we have given. But for that communication we should never have heard of such a person. It would seem from his communication, that he was neither born in Spain nor in Rome, as has always been supposed, but in Syria, as he says that when quite young he, at Antioch, heard Apollonius of Tyana preach, and this before going to Rome where he heard the transcendent oratory of the Roman philosophers. His mention of the fact that he came at the invitation of his old friend and pupil, Pliny the Younger, very fully accounts for his finding his way to us. Pliny it will be remembered had communicated several weeks before. If this communication is genuine and to be relied on, then it is very clear that nothing was known of such a historical personage as Jesus Christ or Jesus of Nazareth, as early as the middle of the first century of the so-called Christian era. It is equally clear that although the learned Quintillian has been in spirit-life for eighteen hundred years, he has never met a spirit who knew ought of Jesus Christ. His opinion that the real character or hero of the Christian story was Apollonius of Tyana, he having heard that remarkable man preach, is most significant; and his testimony that the Sermon on the Mount, is substantially plagiarized from the preaching of Apollonius, leaves no reason to believe that there is anything

original in the Christian scriptures, especially so far as its ethical and doctrinal features are concerned. It would seem equally clear that the cross, the forms, ceremonies and church ordinances, practiced and revered by Christians, are not original, but borrowed from the religions of China and India, through Egypt after the reign of Ramesses II., one of the greatest sovereigns of that country, (1300 B. C.). Truly, in view of such spirit testimony as this, "These spirit voices will make all false religions bow at the shrine of eternal truth."—Ed.]

JAKE HAMMERSMITH.

"Damn him he shot me." (Before these words were uttered, the medium was almost knocked to the floor.) "Who shot you?" we asked. "Lon Smith. I'm gone—a dead man. Where is this?" We told him he was in Philadelphia. "What am I doing here?" We told him he was controlling a medium. "What is a medium? Why damn it this ain't me." We tried to explain to him the fact that he was controlling a medium. "Oh! that is all bosh." We told him that we knew it was not. He continued, "Well I'm shrunk up a good deal if this is me." We asked him where the shooting occurred. He said, "At a place they call Madison, Indiana. Jake Hammersmith is my name." We asked him how he came to get shot. He replied, "Well you see we had a racket between my wife and him. Then I came along and I took sides with her. I went for the fellow, and he shot me." I asked him what became of his slayer. He replied, "Well, you see I was a pretty hard case. He claimed he did it in self-defence, and I guess he was about right, for if he had not killed me I'd killed him. I'd like you to make this thing understood to me, and it is for that purpose I am here." We asked him how he found his way to the medium. He replied, "A woman brought me here. My mother, Maria Hammersmith." We asked him how he found his present condition. He said, "I've been flying around through an infernal black place. My mother is not with me. She comes and tells me I must come here, if I ever want to get where she is. She says this is the nearest cut to that place." We here at some length explained to the spirit the possibility that was before him, by proper effort, not only to reach the better condition his mother had attained to, but that he could rise higher and higher through all time. We urged him to desire to get forward in order to return to other spirits, who like himself would be in darkness, and point them to the way to become happier, as his mother had done with him. As we proceeded, his countenance lighted up, and he said, "I think I've struck it. I see a light ahead my way. Thank you. Good bye. I will follow it." Thus another poor unfortunate spirit was sent on his upward way rejoicing. Who that realizes such results as these would ask the question, "What goes on here in Spiritualism?" If the Brooklyn Bandits of the Spiritual Fraternity could have crushed the medium through whom such beneficent results are constantly occurring, who can estimate the misery that would have gone unrelieved? When will the Bandits rise as one man and say it shall be so.

LUCY PHILLIPS.

GOOD DAY, SIR:—While I listened to that man that was just here I thought of one text that is true: "The way of the transgressor is hard." In my earth life I lived to see seventy-five years pass over my head, and I thought I knew a great deal spiritually, but I find in reality that I knew nothing of the spirit life. All the instruction I received was to look to Jesus—to put faith in his atoning blood; but it has all utterly failed my spirit, because there is no atonement but your own right doing; and the only thing I have to depend upon after seventy-five years of mortal life, are the little acts of kindness I did during that life. These are the bright stars of hope that make up my spirit happiness. I only came here to-day to swell the number that have come to you from the spirit life, to warn all those who want to be happy to give up the idea of atonement through blood. If I have done only a little good, and this meets the eye of those who were connected with me when here, I will be amply rewarded for my effort. My name was Lucy Phillips, of West Springfield, Mass.

[Wild Cat said she died in December, 1878.—Ed.]

CERINTHUS (A Supposed Heresiarch).

WELL:—In this life that you now occupy I am set down in Christian books as a great heretic to their religion. Well, this is all untrue, for their Christian religion did not exist at the time I lived. I never had any disputes with Christians, because they did not exist when I was here. I had disputes with Stoics, and Eclectics, and Pantheists, and Deists; but Christians have misrepresented my writings and said these disputes were with the early Christian Fathers. No such thing. I despised all religions alike, for they were all delusions, more or less, and what little truth there was in them they covered up by mixing it with mysticism. They had robes and ceremonies, different colored gowns, different kinds of hats, and all this was done by express command of God. Is it any wonder I hated such vile hypocrites. Their mummeries, their juggleries, their incantations were only intended to blind the eyes of the ignorant, vulgar and credulous. They knew nought of truth; or if they did, they were traitors to it when it paid them to be such. As a gruff and plain man I want to say a word about true religion. True religion has never been denied to man, but it has had most injurious interpreters. The ancients, away back, wandering in the desert, held communion with spirits; and all the way down it has continued to flow in one uninterrupted channel, except when its rascally monopolists on this side the grave have kept this light from the East from shining over the people of this planet. By their corrupt obstruction they have gotten matters so mixed that it is almost impossible to straighten them out. But I am enlisted in this cause, and as I hate all cant and hypocrisy I shall do all I can as a spirit to help the light to shine. My name was Cerinthus, about 36, (confound their A. D.) Let me have your hand. If I was here now I would take the same stand you do. Farewell.

[We take the following concerning Cerinthus from McClintock and Strong's *Cyclopedia of Ecclesiastical Literature*.—Ed.]

"Cerinthus, a heresiarch, who lived in the time of the Apostle John, towards the end of the first and at the beginning of the second century. The accounts of ancient and the opinions of modern writers are equally at variance concerning him. He was a Jew by nation and religion, who, after having studied in Alexandria, appeared in Palestine, and spread his errors chiefly in Asia

Minor. Our sources of information as to his doctrines are Irenæus, Eusebius, Epiphanius and Theodoret. Epiphanius makes him to have been one of those Jews who, in their zeal for Moses, troubled the Church of Antioch by insisting on the necessity of the legal ceremonies for the Gentile converts; but in this he is probably mistaken. The account of Irenæus is that he appeared about the year 88, and was known to St. John, who wrote his Gospel in refutation of his errors. Irenæus, on the authority of Polycarp, narrates that the Apostle John, when at Ephesus, going on a certain day to the bath, and finding Cerinthus within, fled from the building, saying, "Let us even be gone, lest the bath should fall to pieces, Cerinthus, that enemy of the truth, being within." Eusebius, quoting from the presbyter, Caius, states that Cerinthus put forth some *Revelations*, written by himself, as it were by some great apostle, filled with the most monstrous narrations, which he pretended to have received from angels.

"As to his peculiar tenets, also, there is great difference of opinion. Some consider his system pure gnosticism; others a compound of Gnosticism, Judaism and Christianity. Irenæus says, 'Cerinthus taught that the world was not made by the Supreme God, but by a certain power separate from him, and below him, and ignorant of him. Jesus he supposed not to be born of a virgin, but to be the son of Joseph and Mary, born altogether as other men are; but he excelled all men in virtue, knowledge and wisdom. At his baptism, the Christ came down upon him from God who is over all, in the shape of a dove; and then He declared to the world the unknown Father, and wrought miracles. At the end, the Christ left Jesus, and Jesus suffered and rose again, but the Christ being spiritual, was impossible.' Epiphanius says nearly the same, but asserts that Cerinthus taught that the world was made by angels; and that he opposed the Apostles in Judea. It appears that Cerinthus considered Christ an ordinary man, born in the usual way, and devoid of miraculous powers, but distinguished from the rest of the Jews by possessing a superior wisdom, so that He was worthy to be chosen as the Messiah; that he knew nothing of his high dignity till it was revealed to him in his baptism by John, when he was consecrated to the Messiahship, and furnished with the powers for the fulfilment of His office by the descent of the supreme Logos or Spirit from the heavens, which hung over him like a dove and at length entered into His heart; that He was then raised to the dignity of the Son of God, began to perform miracles, and even angels were now taught by his revelations; that redemption could not be effected by His sufferings. Jesus, in union with the mighty spirit of God, could not suffer, but must triumph over all His enemies. The very fact of suffering was assumed to be a proof that the Spirit of God, which had been previously united to him, was now separated from him, and had returned to the Father. The sufferings were of the man Jesus, now left to himself. Cerinthus denied also the resurrection of Christ. He adhered in part to Judaism, and considered the Mosaic law binding on Christians. He taught that the righteous would enjoy a paradise of delights in Palestine, and that the man Jesus, through the power of the Logos again coming upon him, as the Messiah, would reign a thousand years.' It is supposed that Cerinthus and his doctrines are alluded to in John's Gospel. The system of Cerinthus seems to combine Ebionitism with Gnosticism and the Judeo-Christian millenarianism."

[We have quoted thus fully of the representations of the Christian Fathers, Irenæus, Eusebius, Epiphanius and Theodoret, respecting Cerinthus and his writings, to show the methods of those so-called Christian Fathers, in manufacturing evidence to establish the existence of Jesus Christ. They had the writings of Cerinthus within their possession or they had not. If they had them, what has become of them? If they had them not, whence did they derive their pretended knowledge concerning them? What became of those writings? The comments upon them have come down to us; why not the writings commented upon? Can any one doubt that those Christian Fathers took very good care to destroy the works of which they pretended to give the purport? They found it convenient to use the name of Cerinthus as a witness to give a color of reality to their mythical hero, and put into his mouth, ideas and doctrines, that he could not have entertained. These pious fraud man actors acknowledge that Cerinthus lived at the time, it is alleged by them, the Apostles lived—and they admit that he lived at a time when he must have had absolute knowledge of the events alleged to have been connected with the birth, life and teachings of the Christian Jesus. Further than this they were forced to admit that Cerinthus rejected and opposed the Christianity which they allege was taught by his contemporaries the Apostles. They do not pretend to give, or know, with any certainty, the theological or religious views of Cerinthus. In view of these many admissions, it is very evident that the Christian Fathers, referred to have not correctly represented his views. What then were those views? It is quite important to know if the truth concerning the gospel narrative are to be determined with certainty. Does the above communication throw any light upon that point? What is that communication? It is certainly a spirit communication, for it was given through a medium who does not know, at the moment of this writing, that such a being as Cerinthus ever lived. It was given to and written down by myself as it fell from the lips of the entranced medium. We never had heard of Cerinthus, and were impressed, during the delivery of the communication, that it might come from a personating spirit. Judge, then, of our surprise, when we came to look the matter up, to find it so completely explanatory of the manifestly concealed history of Cerinthus. That it came from the spirit of that ancient friend of truth is as certain as such a matter could possibly be, in any other case of a communicating spirit. What then is the significance of this communication?

Cerinthus says he lived and wrote about A. D. 36. He therefore, no doubt, lived during the preceding thirty-six years, which included the whole period during which it is alleged Jesus Christ lived. He says he was not a heretic to Christianity, for Christianity did not then exist. He says he never had any disputes with Christians, for there were no Christians at that time. He says he had disputes with Stoics, Eclectics, Pantheists and Deists; and that Christians had misrepresented his writings, and said those disputes were with the Christian Fathers. This he emphatically denies. He says he despised all religions alike. He was not, therefore, even a Jew, as he has been misrepresented to have been. He expresses the most profound contempt for all religious forms,

ceremonies and practices. These statements readily explain away all the uncertainties and manifestly intentional misrepresentation of the Christian Fathers regarding Cerinthus and his writings; and show, as nothing else could show, the means used by the Christian priesthood to fasten upon the world one of the most monstrous and pernicious delusions that was ever concocted to suppress truth. With the light of Spiritualism all abasce on the mountain tops that divide the immortal from the mortal life, how long will hoary ignorance bear sway? Myth-makers and myth upholders may as well make their preparations to pursue some more useful calling, for they will have to do so or perish, and that at no distant day. Cerinthus, as a spirit, returns after more than eighteen hundred years and tells you that no such person as the Christian Jesus was born and lived, in the country and at the time alleged as the only period when those events could have occurred. As he has been used as a witness to bolster up those allegations by the Christian Fathers it is too late for them or their priestly successors to impeach his testimony. Compare what he says of himself with what they say of him, and doubt if you can his statements. Precious testimony, truly.—Ed.]

Psychometric Reading of the Writing of J. M. Roberts, Editor of "Mind and Matter," by Mrs. Cornelia H. Decker, 205 East 34th St., New York City.

I feel that this person has great tonicacy, a strict conscientious love of truth; is not hasty in deciding a question. This is an intellectual personage; can't exactly discriminate whether a journalist or author; he is certainly one or the other. I judge the sex to be a man.

This character is thoroughly imbued with the purpose of establishing a principle; this involves not only Spiritualism, but all that Spiritualism would tend to; he is interested in the phenomenal phase, but it is not so much the phenomena as results that this man cherishes.

It is not well to attack this person; he is a powerful antagonist, whom it is not well to encounter, and whoever attacks him will get the worst of it.

This man is an intense thinker, an intense nature; his brain is thoroughly educated; as clear-headed as any one I have ever psychometrized. There is so much clearness in the front brain; his memory is distinct; he relies upon memory; he is off-hand and retentive.

I get an impression of a man not clothed with a large amount of flesh; he is nervous, and of about medium stature.

This man wants every person that comes in contact with him to understand that his purpose is not a personal or selfish one; he is capable of fixing the attention of many grand minds. He is, whether he knows it or not, a medium; I think he feels that many events of his life have been directed by departed spirits. This man is attended by spirits, especially by a female spirit, who is very near to him.

There is a spirit of poetry around this person. I should judge that he improvises; he has the power, though he may not use it.

I would accept this man's judgment on any important subject; he is very capable of judging on any legal question; his judgment would be very reliable on any transaction that might be brought before him. He is a conscientious man; conscientiousness predominates in this character. He is not greedy or avaricious; he likes to live and let live.

I feel a genial glow. This man's bearing is pleasant; he makes friends readily. He has some traits of character that make him moody and reserved; in such periods he is not very approachable, but otherwise you can readily approach him.

This man would prefer to meet another in conversation rather than writing. He understands magnetism, or feels the characters and purposes of those with whom he comes in contact. For this reason he would prefer personal interviews to writing.

I should not hesitate, if this man is a lawyer, to employ him in a critical case; he is a powerful vindicator. He would not use his power for the purpose of slaying an antagonist, but would bring him down by keen sarcasm; he would convict an opponent out of his own argument. I mean that he would take what an opponent says and mould and shape it to his own purpose. It is like one person dipping a pit, and himself falling into it. If I was an intruder I would not like to have this person direct my character.

This man would make a good politician; he could administer an elevated office with ability; he is very tenacious about character; he has a good character, and as few faults as one will find in men of his class. If this man was in political power, he would devise ways and means to benefit the masses; if he was in military life, he would make a good general; he is an organizer and disciplinarian. I feel a nice about him in adjusting details; he can do this readily, on a large or small scale; he is orderly and systematic.

This person may control a large amount of property; I feel a spreading out; he may be wealthy, but I cannot tell as to his actual wealth.

In this man's domestic nature he is kind and trusting; he has irritability and sometimes gives out hasty words that he regrets; his habits are good, and does not over-indulge in anything to his physical disadvantage; he is a man of average health, and is, I think, calculated to attain old age.

I think this is a man of about middle age. When he sees his way clear he is persevering, very much so; some would consider him too much so; you can't push this man; he wants and will have his own way of doing things.

This is a character when understood well, to be loved and prized, and he is not hard to be understood. He has some positive enemies, those who are enemies of his position, and who are envious of him on account of the power he is wielding.

This man is a good organizer; he will not only organize, but he will stand by the organization, as long as there is a stone in the edifice—and he could build an edifice, too.

The religious element in this man is well developed. I have spoken of his conscientiousness. His religious life is based on this. He is very scrupulous. This makes him very unsparring when wrong is exposed or concealed. He never skims over a subject, but goes deep down, to the very foundations.

Such a man as this is more valuable in any community than Vanderbilt or Stewart. He is not envious; don't care to be thought great beyond his deserving; his emulation does not lead him to desire appreciation unless merited, and then just appreciation would be grateful to him.

The highest honors that will ever be bestowed on this man will come at the closing period of his life. Yes, that is so.—Miller's Psychometric Circular.

PHILADELPHIA, SATURDAY, SEPTEMBER 18, M. S. 33.

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NO BUNDYISM ABOUT LUTHER COLBY.

We cannot sufficiently thank our veteran contemporary for the following open and well written protest against Bundyism. It is so especially to the point that we are glad to insert it entire in our editorial columns. We would like to hear what Col. Bundy or any of his followers have to say against those most reasonable suggestions. There is more good, sound, solid sense and true Spiritualism in that article than has appeared in the editorial columns of the *R.P. Journal* in the last six months. Here is this most admirable article:

"Tests for Spiritualism.

"A highly competent critic has declared that Spiritualism is a science, differing from the other sciences only in respect to the fineness of the materials used and to the fact that they are not recognizable by the physical senses. And he most logically adds, that, being admitted to rank as a science, the fundamental facts in regard to its treatment should be the same, for law rules as inflexible in the spiritual as in the material world. The science of telegraphy is brought up as a not unrelated explanation; our critic asserts of it that it 'does not consist in the application of some *test* of an impracticable character perhaps developed from the benighted brain of a Feejee Islander, but simply in the fact of the message having been transmitted.'

"Therefore he rightly insists that Spiritualism and its spirit operators should be allowed the same conditions as those which are demanded by science; in other words, that Spiritualism be allowed *its own* conditions, whatever they may be, and then that we await the results. And after these are attained it will be perfectly legitimate to criticise them on the ground of their character, that is their real merits, just as the results of scientific experiments are subjected to criticism; and let the truths it reports go for what they are worth to the human race, turning over the responsibility to where it belongs, namely, to the spirit world, whose demonstrations they are through its own chosen operators. Nothing certainly could be fairer than this, and nothing more consonant with the general rule of practice.

"In view of a statement like this, why should not all mediums, who are only the selected agents of spirit operators, resolve to remain true to the mission to which they have been called, confident of the substantial and unwavering support of all true and consistent Spiritualists, and trusting implicitly to those spiritual guides whose presence is proven repeatedly to them? Why should they not unite in a resolute refusal to become the agents and machines of those who assume to direct all the demonstrations of Spiritualism in order to destroy their efficacy under the pretence of subjecting them to satisfactory tests? Such persons are at best but experimentors, who do not seek after truth so much as they desire to be known as experts for confounding the clear and direct conception of it whenever it happens to be presented under new conditions or in new form.

"Not that Spiritualism shrinks from conditions which shall test the reality of any of its claims.

for in such a case it would proclaim its desire to compass something different from the truth; but it insists, as it has a perfect right to do, that the nature of the test shall be determined, not by the experimenter and would-be expert himself, but by the spirit intelligences by whom the work is actually done; just as electric tests would be made in obedience to conditions unrecognized and allowed by the laws of electricity, whether such laws are yet known and admitted or not. Is there anything at all inconsistent in a position taken like this? On the contrary, is it not entirely in harmony with the rules which are accepted with regard to all scientific investigation and experiment?

We have given the above wise and consistent inculcations the greatest prominence, not only because they condemn in the most marked and positive manner, the fundamental principles of Bundyism, but because it so well expresses the views which we have been presenting with the greatest persistency, as to the proper duties and obligations of mediums, Spiritualists, and undecided investigators of spiritual phenomena: We are so gratified at finding ourself so perfectly in accord with the *Banner of Light* on the most important subject in connection with Spiritualism that we have no heart to complain at the slowness of our Boston contemporary, in stating its position on the issue which Col. Bundy through the *R.-P. Journal* has forced upon Spiritualism. The stand taken in that article by the *Banner of Light* is the only one that is in the least consistent with the advancement of Spiritualism, and as it is wholly adverse to the stand taken by the *R.-P. Journal*, the organ of Bundyism. Spiritualists who have the good of that cause and their fellowmen at heart, ought not to hesitate to rally around the *Banner of Light*, *The Voice of Angels*, and *MIND AND MATTER*, the only three papers in the United States, that are cordially cooperating with the spirit-workers and their mediums in advancing true Spiritualism.

No one who sanctions the obstructive course of the *R.-P. Journal* to spirits, mediums, and Spiritualism, will hereafter have any proper claim to be considered friends of that cause. The issue at present is Spiritualism against Bundyism. Let it be promptly decided."

A WASTE OF POWDER AND BAD TEMPER—AN ATTEMPT TO EVADE THE REAL ISSUE.

It will, be remembered that the attempt of bigoted spirits to revive the waning influence of dogmatical Christianity, by appearing in materialized forms and personating the revered Christian Myths of the Bible, compelled us, in defence of truth, to demonstrate and denounce the deception which they were seeking to carry out. We very well knew that this course on our part would alienate from us the good feeling and sympathy of many persons whose friendship would be of the greatest value, and in this we have not been disappointed. The spirit enemies were for a time confounded by our temerity; but unwilling to yield the ground they had ventured to take, they have concentrated all their ingenuity and power to resolve Spiritualism into an appendage of the the organized superstition, known in general terms as the Christian Church. Seeking out such prominent and influential friends of Spiritualism as they could influence to aid them in their work to christianize Spiritualism, they have managed to gain a temporary foothold within the lines of that cause. For many years these same busy and indefatigable enemies of truth managed to keep the public mind diverted by the grotesque, but pretentious vapors of Andrew Jackson Davis, called by him and them The Harmonial Philosophy. This resource failing them, they, in 1876, managed to start a Christian-Spiritualistic "boom" which was to make an end of phenomenal Spiritualism. With this new movement A. J. Davis would have nothing to do, he well knowing that Christian Spiritualism would make an end of his "glory" and the Harmonial Philosophy. Prominent in this new movement were Dr. J. R. Buchanan, Dr. J. M. Peebles, Dr. Samuel Watson, Dr. Eugene Crowell, Messrs. Fishbough, Fishback and other noted spiritual speakers and writers. At a later period these were joined by Prof. Henry Kiddle. The efforts of these able and influential men to switch Spiritualism off the track on which its spirit friends were running it, having largely failed, the enemy was compelled to hit upon some other ruse to try and retard the progress of a movement that must sooner or later make an end of the priestly domination which they have so long monopolized. The "boom" of Bundyism was the only resource before them, and the repudiation of the phenomenal facts of Spiritualism resorted to, in the hope that a war upon the phenomena from within the spiritual lines would do for them what nothing else would do, save their tottering and rotten systems of religious delusion. This is the only movement that threatens any serious harm to Spiritualism. It has been, for nearly a year past, taking shape in an organized form, having its pope or head-centre, its newspaper organ and its missionaries wherever it can find a field in which to work.

It is, therefore, with regret we see the bitter warfare that is being carried on in the *R.-P. Journal*, the organ of Bundyism, between such pious Christians as Dr. Buchanan, Dr. Peebles and Prof.

Kiddle, on the one hand; and Hudson Tuttle, Wm. Emmette Coleman, Col. J. C. Bundy and other Bundyites, on the other. Had such personal abuse and harsh epithets been used towards the three prominent gentlemen first named by ourself, we would feel that we merited some of the censure which our would-be censors so lavishly bestow upon us. We have tried to treat all persons with whom we have differed in opinion with perfect justice, always allowing them to state their position in their own language before stating our grounds of opposition to their views or actions. That we have done no person injustice is evident from the fact that no one has attempted to reply to the facts with which we have fortified our objections. It is true, when grossly assailed and misrepresented, we have met our assailants with a vigor that has sent them howling to their kennels, and with that mistaken sympathy that induced the old lady to speak a good word in behalf of the Devil, many really well disposed persons have thought us unnecessarily cruel. But in order to show these tender hearted friends ("over the left") that their censures are needed in another quarter we will give some of the epithets indulged in by two of the most amiable Christian Spiritualists anywhere to be found in the country. We mean Dr. Buchanan and Prof. Kiddle.

In a letter in reply to Hudson Tuttle, the author of "Ethics of Spiritualism," published in last week's *R.-P. Journal*, Prof. Kiddle uses the following specimens of invective towards his ethical Bundyite antagonist, Mr. Tuttle's offence was that in criticising the course of the Christian Spiritualists, so-called, he characterized its leaders as "Shams." Specimen 1, "To indulge in such small wit as drops from the pen of Mr. Tuttle in the course of his latest diatribe," etc. Specimen 2, "I cannot, however, forbear expressing my admiration of the sublime coolness of this Spiritualistic philosopher in charging others with 'personality,' 'patronizing insolence,' 'shallowness,' etc., in view of the pretensions and shallow style so patent in these two articles." Specimen 3, "It is true that frogs do jump into shallow streams; but it is also true that the fugitive chanciere often crows over imaginary victories when he thinks himself in a safe place in his own barnyard." Specimen 4, "Now it is this contemptuous tirade on my presumed opinions that I consider myself called upon to reply to, for otherwise I should have given no attention to any article written in such a spirit, and so devoid of any rational argument." Specimen 5, "The question as a 'personal' one I might answer by denying Mr. Tuttle's right to ask it; for I regard it as impertinent, certainly irrelevant; and especially for him to ask the question and then answer it himself, in his haste to find some cause of cavil or 'man of straw' to knock over. (But I assure him this is the last chip I shall knock off his shoulder)." Specimen 6, "Indeed, I am surprised that Mr. Tuttle should betray so imperfect an acquaintance with the teachings of that subject of which he professes to be an apostle," etc. Specimen 7, "The great point, as I see it, is to have some Deity to adore outside of one's own petty self," etc.

I will give no more of these Christian retorts of Prof. Kiddle, but will only say that had we used those severe and scathing words we would have blamed no one for charging with malicious impulses. At the recent camp-meeting at Onset Bay, a prominent official of that institution said that **MIND AND MATTER** was not tolerated by that Bundyite organization, because it had assailed and abused such Spiritualistic lights as Dr. Brittan, Prof. Kiddle, and Prof. Buchanan. That same official presided at the reception given to Col. Bundy at Onset Bay, who, with Hudson Tuttle, Wm. Emmette Coleman and others, had 'throughout the *R.-P. Journal*, the Bundyite organ, assailed those gentlemen in the most grossly uncourteous manner. "Consistency thou art a jewel," truly!

We will now give a few specimens of the same kind of Christian pleasantries indulged in by Dr. Buchanan, in the same number of the *Journal*.

"Confusion in the use of language is one of the chief sources of controversy; it is especially so in this case with Mr. Tuttle and the editor of the *Journal*. * * * I supposed my discourse to be quite simple and intelligible in expression, but the editor continues to be quite successful in misunderstanding me, and substituting certain notions and modes of thought in his own mind for the ideas which I have expressed, and which seem to be so uncongenial to his mind that he utterly fails to conceive them." That is what we regard as the refinement of gross personality. Specimen 2. "His whole argument, therefore, is not really a criticism of my address, but an attack upon the man of straw which he constructed, needing no reply from me." Specimen 3. "If he, (Mr. Tuttle) had been better acquainted with the English language, he would not have made such groundless charges." Specimen 4. "Instead of making a proper effort to understand what others find very simple and intelligible, Mr. Tuttle assails me with a mere tirade of misconception and misrepresentation, much more like the style of an attorney, who feels that his case is desperate, than that of a candid philosopher." Specimen 5. "It would be too tedious to review and correct Mr. Tuttle's muddle of misstatements and caviling; but I must not fail to condemn as untrue and unwarrantable, his assertion that 'Dr. B. makes mediumship depend on belief in Christ.' I have said nothing like this; to attribute such a sentiment to me is a slander unworthy of Mr. Tuttle." Specimen 6. "Mr. Tuttle had too much reckless partisanship to state my position fairly." Specimen 7. "If he (Mr. Tuttle) would cease to assail others without cause and without courtesy or justice," &c. Specimen 8. "My address is so contrary to the *materialistic* tendency of Mr. Tuttle's mind, that he cannot digest it or state any of its positions fairly. He insists on misrepresenting me since

he cannot assail my position in any other way." Specimen 9, "Such misrepresentations does not harmonize with the golden rule, and as Mr. Tuttle seems to have a prejudice against the illustrious Nazarene, I would commend to his attention, the moral precepts of Confucius, and hope he will not again attempt to state the views of others without doing it fairly. Mr. Tuttle's partisan attack compels me to be more candid than polite, and to explain that his failure to represent me fairly is due to the fact that his conceptions of ethics, are so defective that when the ethical principle of faith is fairly stated, he does not understand or accept it, and I fear never will, for he has probably become fixed in his habits of thought, in which there seems to be too little faith to give him the power of growth and progress which a liberalizing faith confers."

This is the way Bundyism and Christian Spiritualism is lovingly harmonizing and eating each other up, while the Spiritual movement goes steadily on under the control and guidance of its spirit workers who, through their mediums, are carrying the light everywhere. We refuse to have anything to do with this grossly personal squabble within the spiritual lines, as it amounts to nothing. Not so the issue made between Bundyism and Modern Spiritualism. That is a matter that we regard as demanding our whole attention for the present, and shall be greatly mistaken if this unseemly squabble is not crowded by the good sense of Spiritualists into the lines of the Christian enemies of Spiritualism, there to end in the annihilation of both contestants.

CONVINCING PROOF OF MRS. CRINDLE'S MEDIUMSHIP

From a most reliable friend we have received the following very convincing proof of the genuineness of Mrs. Crindle's mediumship and the remarkable powers of her band of spirit guides. In a letter from San Francisco our friend says:

"Our ex-county clerk, C. B. Seeley, who was unknown to every person in the house, was addressed by name by 'Gruff,' from the dark room at one of Mrs. Crindle's circles and said, 'Tell Dr. C. I have visited his new house and found in it a defective flue. He should see to it.' Two or three weeks later I was there at a seance. The next morning, at a private sitting with Mrs. Crindle, I asked 'Gruff' to explain further about the flue. He answered, 'Go to Prof. Stone's. I will go with you and write it in this same handwriting on the slate.' I had never heard of Stone, before, he having arrived recently from the East. I objected. He insisted; and said, 'Your wife will be there and Col. G. I will give you a good test. Stone is in his room alone now.'

"I found Stone alone—wrote a question on one slate—gave no name—laid another slate of same size on it. Stone grasped two corners and I the others, holding them between us in bright sunlight. The sound of the pencil was immediately heard. 'That,' said Stone, 'is not my control, it is too vigorous.' On opening the slates, say after three minutes or less, what I had written had disappeared and in its place was the following: 'I said a fine was defective and an insurance agent has been there since I proved to you that I was right.'"

JAMES GRIFF, ESQ.

"That was true, and the handwriting was the same as that written at Mrs. Crindle's. Then followed, in a fine, delicate, though plain chirography, the following:

*My Dear Husband:—*I was so sorry I could not materialize for you last night, but don't be discouraged, and next time you meet me feel for that knot on my rib, you used to say I caused by tight lacing, and you can never doubt again.'

(Name signed.)
 "Not a soul on earth knew of that 'knot' but myself. Then followed two coarsely written lines of greeting, signed by an old friend. The medium said, 'There is a G.—can't get his name—who wants to write. He tried but got nothing. Next morning G. came—wrote—and reminded me that 'Mrs. Breed had made a jumble' with his initials when he wrote me about his manuscript book in my possession. 'It was her, not me,' he wrote. I had clearly forgotten the whole matter, but found the writing on my return home. He added, 'Your wife is here and your son George.' Not a mortal in San Francisco, nor Col. G., in his lifetime ever had one hint of my infant George, who died forty-one years ago.

"Mr. Stone by no possibility could have known anything about me or my family or my friends, and if he did, how did the writing get on the slate? Will Zollner's 'fourth dimension' explain? Does a controlling spirit wander about, watch masons, builders, insurance agents, and report their doings? And above all, do mediums who disguise their high vocation by voluntarily supplementing genuine phenomena, ever have controls who act as confederates in the fraud? Light from your luminous pen in regard to the above will greatly oblige a puzzled
Old Spiritualist."

The only explanation we can give of the occurrences related is, that we infer that our venerable friend attended Mrs. Crindle's seance with misgivings as to her honesty or mediumship, and when he failed to have his wife appear to him, his misgiving as to the integrity of the medium became all the stronger. This the principal guide of Mrs. Crindle, "Gruff," saw, and desirous of removing those doubts from his mind, influenced him to call, to have a private sitting with Mrs. Crindle the next morning. Having perfect command of conditions, "Gruff" then hit upon the remarkable series of tests which he gave to vindicate his medium against the doubts and suspicions which occupied his mind. He doubtless read in the past experience of the sitter the facts which he used to convince him of the injustice that he had done the medium. "Gruff" is no fraud, but a most intelligent spirit, and a faithful and powerful friend of truth, who stands guard over his wonderful medium, Mrs. Crindle, through whom he has, in the past, confounded those who doubted the truth of Spiritualism; and who, in the future, will utterly confound those who attempt to discredit his work or wrong Mrs. Crindle. If our inquiring friend ever again doubts Mrs. Crindle or her grand spirit guide, his case is a hopeless one, and he will have to wait for the

after life to convince him of the truth of what he persists in doubting. Why such unreasonable scepticism among old Spiritualists? Is it not about time it should cease? We wonder how persons can call themselves Spiritualists, who doubt the only evidence that is positive of its truth. We intend this not more for our venerable friend than for Spiritualists generally, who seem to be more and more drifting into scepticism, concerning spiritual phenomena, as those phenomena become more absolute and convincing. This is not rational, and should have an end.

A MOST REMARKABLE SPIRIT COMMUNICATION.

While having our regular sitting with Alfred James, on the 6th inst., we were told that a very ancient spirit would control him, after the other spirits were through, and that while we might doubt the genuineness of his communications, he would try to convince us of the truth of what he would say. According to that notification the following communication was given. We have made it a subject of especial consideration on account of its deep significance. The salutation was given in a rich, unknown tongue, and translated by the spirit at our request.

ATAHPURA'S COMMUNICATION.

"I RESPECTFULLY SALUTE YOU.—I use that salutation because it pleases me. It is 3500 years since I became a spirit. I belonged to that itinerant civilization which built a temple known to you as Boro-Bodo, in the interior of the Isle of Java. We were originally of Chinese stock, and my ancestors landed at Singapore, and travelled by land to Java. It was at that time connected with the continent as a peninsula. A portion of the land has sunk through volcanic action since I lived on this planet.

"My principal design in coming back after a desperate struggle to reach here I will proceed to state to you, but before doing so let me explain what I mean by a great struggle. A spirit who has been as long in spirit-life as I have, becomes so light and buoyant, that he or she is constantly rising like a balloon away from the material conditions of the earth.

"I wish to say to ethnological students who desire to become acquainted with ruins as vast as the Egyptian pyramids, and to obtain a new light upon the laws of certain isolated civilized nations, and which will throw light on the Mound Builders, and the builders of the ruined temples of Mexico; that if they carefully examine the ruins of the place spoken of in this communication, at the extreme North-Eastern point of that temple, they will find a vault containing hieroglyphics that will enable them to understand many things which the Sanscrit language fails to explain. I return here to perform this duty; and when this reaches the man that I desire it to reach, I shall use him as my medium. (We asked who that man was?) He replied: "That man is Alfred Russell Wallace. My reason for desiring to use him in this matter is, because he has the perseverance and courage to bring this before the world. As to my name I hardly know how to give it in your alphabet. (He then spelled the word Atahpura, and continued.) One of the statues on that temple was mine. There were over four hundred figures in it, and one of them represented myself."

View that communication in any light we may it affords the most conclusive proof of the vast stores of lost knowledge that may be recovered by mortals, through the return of ancient spirits, if the necessary conditions for that purpose can be secured. Neither Mr. James nor myself had the least knowledge upon the subjects embraced in that most interesting, and as we believe, most important communication. On consulting *The History of Java*, by Sir Thomas Stamford Raffles, F. R. S., London, 1830, and *Life in Java*, by William Barington d'Almeida, London, 1844, we found marked evidences confirmatory of the information therein given, although widely at variance with the received views regarding the matters therein referred to. There is no knowledge remaining as to the people who inhabited the island of Java prior to the beginning of the Christian era. All anterior to that time has been in total darkness. The Javans themselves, suppose that Java and the Eastern Islands were peopled at first by Egyptians who were thought to have been banished, and that these settlers consisted of individuals professing different religions who carried with them to the land of their exile, their modes of worship and articles of belief. This supposition is undoubtedly erroneous, as in that case some ethnological traces of such an immigration would be found among the present population. There are none existing. Although there are unmistakable evidences in some of the ruined temples of Java that it was dominated by Hindoos at a remote period, the population gives no ethnological evidence of any perceptible infusion of Hindoo blood. The same may be said of the Burmese. The traces of Buddhism, as well as Brahminism, in the ruined temples are most marked, and indicate that Java was at one time under the rule and domination of the Hindoo and Burmese powers. The ethnological characteristics of the Javans shows that they sprang from a stock, neither Egyptian, Hindoo nor Burmese; but had a Tartar or Chinese origin, or perhaps both. The statement of Atahpura that his ancestors were originally of Chinese stock and of an itinerant civilization, would indicate a wandering or Tartar disposition. The course of their movement was most probably through China and not through Burma, from the southern confines of which they set sail, landing at Singapore, the extreme southern point of the Malay Peninsula, whence they moved by land through the island of Sumatra to Java. It is well known that there have been volcanic actions of unprecedented extent and violence in that particular region within historical periods, the island of Java being wholly

the result of volcanic elevation. This, no doubt, was accompanied by corresponding depressions in the regions immediately adjacent, and this within a comparatively recent period. This would go to confirm Atahpura's statement as to the sinking of a part of the land.

In relation to the ruins of which Atahpura speaks, they are truly vast, and beyond doubt as ancient as he represents them to be. We take the following description of the ruins of Boro Bodo, or Borobodo, from Raffles' *History of Java*, page 30:

"In the district of Boro, in the province of Keder, and near to the confluence of the rivers Elo and Praga, crowning a small hill, stands the temple of Boro Bodo, supposed by some to have been built in the sixth and by others in the tenth century of the Javan era. It is a square stone building consisting of seven ranges of walls, each range decreasing as you ascend, till the building terminates in a kind of dome. It occupies the whole of the upper part of a conical hill, which appears to have been cut away so as to receive the walls, and to accommodate itself to the figure of the whole structure. At the centre, resting on the very apex of the hill, is the dome before mentioned, of about fifty feet diameter; and in its present ruinous state, the upper part having fallen in, only about twenty feet high. This is surrounded by a tripple circle of towers, in number seventy-two, each occupied by an image looking outwards, and all connected by a stone casing of the hill, which externally has the appearance of a roof.

"Descending from thence, you pass on each side of the building by steps through five handsome gateways, conducting to five successive terraces, which surround the hill on every side. The walls which support these terraces are covered with the richest sculpture on both sides, but more particularly on the side which forms an interior wall to the terrace below, and are raised so as to form a parapet on the other side. In the exterior of these parapets, at equal distances, are niches, each containing a naked figure sitting cross-legged, and considerably larger than life; the total number of which is not far short of four hundred. Above each niche is a little spire, another above each of the sides of the niche, and another upon the parapet between the sides of the neighboring niches. The design is regular; the architectural and sculptured ornaments are profuse. The bas-reliefs represent a variety of scenes, apparently mythological, and executed with considerable taste and skill. The whole area occupied by this noble building is about six hundred and twenty feet either way."

"The exterior line of the ground-plan, though apparently a perfect square when viewed at a distance, is not exactly of that form, as the centre of each face, to a considerable extent, projects many feet, and so as to cover as much ground, as the conical shape of the hill will admit; the same form is observed in each of the terraces."

"The whole has the appearance of one solid building, and is about a hundred feet high, independently of the central spire of about twenty feet, which has fallen in. The interior consists almost entirely of the hill itself."

"Near the site of this majestic edifice was found a mutilated stone image of Brahma, and at no great distance from Elo and Praga are the remains of several very beautifully executed and interesting temples, in form and design corresponding with those in the neighborhood of Brambanan. In niches and on the walls of these are designed in relief numerous figures with many arms, evidently of the Brahminical order, most of them having their several attributes perfect. It is remarkable that at Boro Bodo no figures of this description occur."

It is, therefore, a very significant fact that the ruined temple of Boro Bodo should in its general features and ornamentation be different from the other temples now in ruins in Java. Not only were the human figures with which it was ornamented different, but in the elaborate decoration of the walls that supported the terraces, both within and without. Thus we have three features which render the ruins of Boro Bodo almost identical with the school of architecture that characterizes the ruined temples of Mexico and Central America. The terraced pyramid, adopted as the general form of the sacred edifices in two regions of the world so remote from each other as Java and Mexico shows that such a coincidence was not the result of chance. That idea had no doubt a common origin in some older civilization that gave rise to the religions of Java and Mexico. It would not be a little singular should it be found that Central Asia was the centre from which the pyramids of Egypt, Java and Mexico were derived. Among the mounds of the Mississippi valley are many that are pyramidal and terraced as are those in Mexico and Java. It is, therefore, very significant that Atahpura should say that within the ruins of Boro Bodo is the key that will throw light on the mound builders and the builders of the ruined temples of Mexico. So much importance do we attach to this communication, that we trust the distinguished savan, Alfred Russell Wallace, will obtain, through resources at his command, some definite information as to the correctness of the information that the vault alluded to by Atahpura exists. Should it prove true, it is impossible to conceive of the effect it would have in determining the utility of spirit communion. We will send a copy of MIND AND MATTER containing the communication to Mr. Wallace and trust it will impress him as it has done myself. At all events it becomes especially desirable that a careful survey of the ruins of the very ancient temple of Boro Bodo should be made and photographic copies of it obtained with the view of preserving the traces of a civilization probably anterior to Hindoo and Burmese civilization.

An incident of our recent experience in psychometry tends strongly to confirm the reliability of Atahpura's communication. Recently we had a sitting with A. B. Severance, Esq., of Milwaukee, Wis., for a psychometric reading of our surroundings. Among other things stated to us was that

near us stood three ancient spirits whose nationality he could not distinguish, whom he said seemed to have some especial relation to himself, but what he could not determine. Knowing that a Persian spirit, once a wonderful magician and a very learned man, named Aronamar, was the chief of the band of ancient spirits who control the sittings with Mr. James, the results of which we are publishing weekly, we asked if he was of the number? to which Mr. Severance said, "Yes, one of them emphatically assents." When first controlled by his Indian guide, "Cha-wan-ska," at the sitting in question, I was told that I need not fear lying and deceiving spirits, as there were present three ancient spirits to whom Aronamar had assigned the duty of testing every spirit who sought to communicate, and none would be allowed to control but truthful and well disposed spirits. We had said nothing to the medium about the matter and therefore this confirmation of Mr. Severance's clairvoyant vision impressed us deeply.

SPIRIT MATERIALIZATIONS.

The subject of spirit materialization is absorbing the attention of many of the most progressive minds of the present period, and it is evidently the next great phase of spirit phenomena to be ushered in upon this plane of life from the spirit-world.

First came the tiny click of the spirit telegraph over thirty years ago, telling us that communication had been established between spirit and mortal life, proving to us that Franklin, one of the world's great Saviours, had not been idle on the immortal shore, but had consummated there, what he had begun here, when he demonstrated that the electric current could be made to serve the world as never before, as there is no doubt that from the embryo of his efforts, sprang the electric telegraph, and later the spirit telegraph was projected. Then came the various phases of phenomena which followed, such as the moving of material objects by spirit power and of communicating through the hand of mediums. Lectures through mediums entranced by spirits, also teachings through inspiration. Finally materialization comes to the aid of truth and progress, which will in due time settle the questions forever on this plane of life, as to whether we cease to exist as individuals, or really die when we lay aside the garments of physical life; or whether we live on in nature's life forever more. What is materialization as taught by spirits? Simply this, to gather by processes known to those in spirit-life, the necessary material to form temporary physical bodies, a part of the material being taken from mortal bodies and part from the surrounding atmosphere, the form being occupied and animated for the time by the individual spirit who comes to us for identification. It is not expedient nor possible to go into the details of how this is accomplished, or attempt a chemical analysis of the same, this being a problem to be solved in the future. We are surrounded on every hand, throughout Nature's broad domain, with forms we cannot analyze or understand. But that they exist, our senses prove beyond question.

So is the fact of spirit materialization unquestionable to those who have a right to question, and those only legitimately have that right who have patiently and carefully, without prejudice, investigated this class of spirit phenomena.

It is passing strange that many individuals from whom we might expect better things, should place themselves in so ridiculous a position on this subject as to deny and oppose this fact. Their very attitude proves to those who have carefully investigated this matter of materialization, that they have not a knowledge born of experience, but instead have listened to their prejudices and preconceived opinions. We would say to such, correct your error while you may, for the time is not far distant when the departed will clothe themselves for the time with these temporary forms, and speak for themselves on the rostrum, and reunite with their mortal brothers, to labor for the elevation of the race. As the poet saw it,

"The coming up the steps of time,
And the old world growing brighter;
We may not see it dawn sublime;
Yet high hopes make the heart thro' tighter,
We may be sleeping in the ground
When it awakes the world in wonder,
But we have felt it living round,
And heard its voice of gathering thunder."

What will these learned babblers say then? Silently step down and out. No one who has carefully observed the rapid progress that the spirit world has made in the few years past in materialization, can doubt the early consummation of this great end. We began the investigation of this class of phenomena in its early stages at Moravia, N. Y., and have since followed it up through nearly all the best public mediums, and under various conditions, frequently in our own home as well as in the homes of others, and we may here properly state, by way of illustration, that we have had of late very satisfactory demonstrations of this phase through the mediumship of Mrs. James A. Bliss, who has spent her summer vacation with us, and kindly volunteered from time to time through her mediumship to open the spirit portals, and "let the good angels come in." We need not enter into details for time and space will not permit, but briefly state that friend met friend in kind embrace with sure recognition.

We had occasion to make a flying trip to Lake Pleasant Campmeeting, just closed. While there visited the Eddy brothers' seances, where a considerable number of forms materialized, and not only walked out of the cabinet, but moved away from it far enough to clasp hands with different members of the circle, who were mostly strangers to the mediums as well as to each other. In the course of the seance General Washington and Abraham Lincoln came outside of the cabinet in plain view, and no one with eyes could fail to recognize these well known individuals. We have never been fortunate enough, previous to this occasion, to see either of these with materialized forms. Soon after they retired another form stepped out of the cabinet, whose dress resembled that of a general of revolutionary times. He came out with more than ordinary strength, having a large and powerful figure, being taller and larger than either of these mediums. He was not at first recognized. Several approached him by permission of the spirit, in order, if possible, to recognize him. After a few moments the name, Gen. Putnam, was called, to which he responded quickly and heartily. After clapping hands with several he retired to the cabinet. We have not heard that this spirit ever materialized before, though he may have done so.

We clasped hands with him and in so doing came within two feet of the form, which was of a size to weigh two hundred and fifty pounds. These two manifestations are among the most impressive we ever beheld. In a moment after, the general stepped inside the cabinet, a little child dressed in white stepped to the door in full view, clapping its hands gleefully. Again, on the evening of Aug. 26, we visited the Eddy brothers and witnessed that which has an important bearing upon the question under consideration. A considerable number of spirits made themselves known on this occasion through materialization, but I will only call attention to one prominent individual. The veteran worker, E. V. Wilson, who stood before us, at that time, and looked as natural and perfect in form and feature as when we last saw him, faithfully and fearlessly fighting the battle of truth.

He gave several tests to persons in the circle, in the same manner as he formerly did while occupying the physical body, from which he had been so recently resurrected. He was dressed in dark suit with white vest, and no one who had ever seen him could fail to recognize him. His voice and manner were entirely characteristic of the ascended Wilson. I may be permitted to say in this connection that the eminent trance speaker, Colville, in a lecture delivered Aug. 26, discoursed upon the subject of inspiration, and in the concluding part of his lecture, he spoke in the most eloquent and decided manner in defence of physical mediumship, and particularly that of materialization, as the foundation upon which Spiritualism rests. Take away this foundation and the structure falls, and the race will settle back into that fearful state of materialism and religious bigotry from which we are now emerging by the light of this truth. We were informed by a spirit friend that "Adin Ballou" was the author of this inspired and inspiring lecture. Prof. Denton, in his closing lecture at Lake Pleasant, referring to physical manifestations, said that he had recently received the most conclusive evidence of the fact of materialization. To those seeking after truth, such testimony is valuable, and it is only a question of time when all scientific minds will be compelled, by the most overwhelming evidence, to do likewise. Thus step by step is the human mind being led from darkness into light through Spiritualism and its phenomena, notwithstanding the fierce opposition of those who are moved by their prejudices, grown from the seeds of priestcraft and false teaching.

Now what are the objects of materialization? Evidently to demonstrate to our sense by the most positive proof, the continued life of mankind beyond the mortal plane, and their ability to return to us. There is also a great necessity for this class of phenomena, by reason of the gross ignorance prevailing over the entire world, as to the possibility of spirit return, in materialized form or otherwise.

This state of things on the one hand, as well as the fixed views of the stubborn Materialist on the other, are the results, to a very large extent, of the teachings of dogmas in the past, now known to be too absurd and ridiculous to be entertained by any intelligent mind, who can lay aside prejudice and preconceived opinions and accept the simple truth. However erroneous these false theories prove to have been, the effect on the mind, which is the result of ages of crystallization, except through some overwhelming evidence. Therefore the spirit world has found it necessary to swing back the door of the change called death, and return in material form, thus proving the fallacy of the saying, that when man lays aside his mortal form, he goes to "that bourne from which no traveller returns."

If we all possessed the gift of clairvoyance, materialization would not be a necessity. Unfortunately, but few are thus gifted. Hence the importance of the phenomenon under consideration. There are but few, even among those who are called Spiritualists, who will admit that this phenomenon occurs either partially or fully. In conclusion, we do not hesitate to say that all discussion and speculation on this point will soon be set aside, for the time is at hand when knowledge will make it impossible for doubt to exist as to the fact of materialization. We have only to be patient a short time longer, and still co-operate with the spirit world in this great and good work, the results of which will crown the nineteenth century with a spiritual halo, before which all other achievements in the progress of our planet will look dim in comparison. B. B. HILL.

Springfield, Mass., Sept. 9th, M. S. 33.

The Fourth Annual Congress of the National Liberal League.

TO THE AUXILIARIES AND MEMBERS OF THE NATIONAL LIBERAL LEAGUE, GREETING:

The fourth annual Congress of the National Liberal League will be held at a hall to be hereafter designated in the city of Chicago, Ill., on the 17th, 18th, and 19th of September next. All charter and life members of the National Liberal League, the President and Secretary of each local auxiliary and three delegates from the same are entitled to seats and votes in the Congress, and all annual members of the National League are entitled to seats, but not to votes. As a President of the United States is to be elected this year, it is important that every one of the now two hundred auxiliaries shall be represented, and that a republic, every citizen of which professes that the State should be independent of the Church, and the Church of the State, shall no longer stultify itself by subsidizing ecclesiastical corporations in exempting their property from taxation, supporting religious instruction in schools, robbing the people of their time by Sunday laws, paying salaries for religious services, and exacting religious oaths as security for truth and fidelity to civil obligations. If the National League has any voice, now is the time to have it heard. The Constitution under which we live consecrates the rights of speech and opinion and has no punishing power except for accurately defined and proven crime; and the depositories of this punishing power, National and State, have their well defined provinces and limits as servants of the people and protectors against all personal violence and fanatical persecution. The great question of the day is whether these bulwarks of individual liberty shall be swept away by the greed of power truckling to bigotry and superstition, or the voice and votes of a free and enlightened people shall teach political partisans that the whole is always greater than any part in the administration of our republic.

ELIZUR WRIGHT, Pres.

Boston, Mass., August 9, 1880.

EDITORIAL BRIEFS.

THE Camden Lyceum reopened last Sunday.

MEDIUMS everywhere will hail the approach of cool weather with delight. Full circles and plenty of sittings after the long and protracted summer are now in order.

MR. JAMES A. BLISS kindly offers to give to every purchaser of a sheet of magnetized paper, one of his fine spiritual hymn books. See advertisement on seventh page.

WE regret exceedingly that another number of the valuable articles of C. B. Peckham, Esq., now in type, was crowded out by late matter received. Will publish it in the next number.

SPIRITUAL HARMONIES.—This new song book of Dr. Peebles', containing 100 hymns and spiritual songs, also readings appropriate for lyceums and funerals, is for sale at this office. Price 20 and 25 cts., the latter in boards.

THE report of the proceedings of the First Annual Camp Meeting and Semi-Annual Convention of the Michigan State Association of Spiritualists and Liberalists, were received at this office too late for insertion this week.

MRS. AMPHLETT, an old and well known medium of Cincinnati, Ohio, while on a visit in this city, passed to the higher life last week. The funeral services took place at the Hall, corner of Eighth and Spring Garden streets, last Sunday afternoon.

WHAT is the reason S. B. Nichols, in his notes of the Lake Pleasant Campmeeting in the *R.-P. Journal*, fails to speak of the part of the lecture given by the guides of W. J. Colville, where they so strongly endorsed materialization? Does it not show that this follower of Bundyism attempts to ignore all evidence of the truth of the materializing phenomena in his writings?

WE would call the attention of our readers to the closing number of Stephen Pearl Andrews' masterly criticism of St. John's Gospel, which has attracted such general and marked attention as the many letters we have received indicate. We will publish next week the beginning of a new paper by Mr. Andrews, entitled "A New Exposition of the Book of Jonah."

THE WATCHMAN.—We are in receipt of Vol. 1, No. 1, of a new monthly journal of this name, devoted to Spiritualism and the spirit world, issued by the Boston Star and Crescent Company at 439 Fulton street, Brooklyn, N. Y. Terms of subscription, 12 numbers (one year) 30 cents; single copies 3 cents. Arthur B. Shedd manager. We wish this new venture success.

MRS. NETTIE PRASE FOX has lectured to fine audiences during the past month, in Moberly, Milan and Kirksville, Mo. The last Sunday of September and the first two Sundays of October, she will speak in St. Louis. Will then return to New York City and resume her labors there. She will answer calls to lecture week day evenings. Address her 104 Lexington Ave., New York City.

MRS. JAMES A. BLISS, the materializing medium returned to Philadelphia this week, and is making extensive preparations to hold her seances in the lower part of the city. Visitors to her seances from different parts of the country can be accommodated with board and lodgings at very reasonable rates, saving large hotel bills, etc. Future announcements will be made through MIND AND MATTER and the *Banner of Light*, when she is ready to hold her interesting seances.

WE have received a photograph of the youngest spiritual editor in the world—R. N. Wilcox, of Milan, Ohio. He has a remarkably fine face for one so young, and as "the boy is father to the man," he shows that the future of this young editor's life is to be an earnest one. He proposes to send the *Monthly Review* for one year and his photograph to any person who will send him twenty-five cents. Send for them both; you will receive the value of your money. Address R. N. Wilcox, Milan, Ohio.

THE "Crusade against Spiritualism, or the Katie King Imbroglio," commenced in last week's paper. Many of our earnest friends have sent in a large number of new trial subscriptions to commence with that number, paying for them out of their own pockets, to send to their friends all over the country. We thank these friends and hope others will assist us in circulating the true version of that affair. A little sacrifice on your part will greatly assist in showing up this foul conspiracy against the truth, by Christian bigots through obsessed spiritual leaders.

CORRESPONDENTS are writing us from the West that the success attending the seances of Dr. Henry Slade, and the interest in Spiritualism which he leaves behind him, as he journeys eastward, have encouraged several unworthy personages, whose highest powers consist of a very poor "sleight-of-hand" performance, to follow in his wake, calling themselves by turns "mediums" or "exposers"—just as they think the sentiment of the town visited will warrant; the object being the getting of full houses and plentiful shekels, and not the enunciation or its opposite of the principles at stake. Our readers in that part of the country will do well to "look out" for these conscienceless free lances.—*Banner of Light*.

WE give in another column the very remarkable psychometric reading of ourself by Mrs. C. H. Decker, of 205 E. 34th street, New York City. It was obtained by Charles R. Miller, editor of *Miller's Psychometric Circular*, without our expectation

of such a thing being done. We had written to Mr. Miller acknowledging certain acts of kindness on his part, and this letter he submitted to the psychometrist. While apparently very flattering, we know it to be a most wonderful analysis of the most prominent traits of our life and character. We are surprised that a lady who has never seen us and who, when this reading was given, knew but little of us as a journalist, should have given so lucid and comprehensive a summary of our life work.

WE would call the attention of the reader to the article on the first page of this paper, entitled "The Crusade Against Spiritualism, or the Katie King Imbroglio." This article will run through about six or eight numbers of MIND AND MATTER and will give a complete history of the attempt to discredit John and Katie King as materialized spirits, and the disgrace of Robert Dale Owen and Dr. H. T. Child as leading Spiritualists. During the publication of this serial, new subscribers can have the paper on trial for three months at the unprecedented low rate of 40 cents. This offer will include the quarter beginning with Vol. 2, No. 42, extra copies of the serial being reserved for that purpose. Our old subscribers will do us the favor to call the attention of their friends to the fact that we are making this offer, and thereby assist us in our work.

WE are informed by Byron Boardman, Esq., that on the closing day of the Lake Pleasant Camp Meeting Rev. James L. Smith, a highly-respected colored gentleman of Norwich, Ct., was present at a seance given by the Eddy brothers, and received very satisfactory and convincing evidences of the genuineness of the materializing of spirit-forms then presented. His sister came, whom he at once recognized; and another sister, who, when quite young, was sold as a slave and parted from him—and from whom no tidings had subsequently been received—came, and seemed overjoyed to meet him. Later in the seance his father appeared, and father and son affectionately greeted each other. The account states that the light was sufficient to enable those present to plainly see the features of the visitors from "the silent shore," the color and general contour of the faces being discernable, and noticed to resemble the peculiarly-marked features of Elder Smith.—*Banner of Light*.

Miller's *Psychometric Circular*, No. 3, with supplement, has found its way to our table and is a very remarkable production. It is growing more interesting every issue and no doubt the effort is being so well sustained that it will be continued after the expiration of the first six months. Mr. Miller shows great ability in his selection of matter to fill his *Circular*, but should exercise more care in his experiments with the sensitives not to allow his own mind to influence them while under the psychometric influence. No doubt it is a very difficult matter to keep the mind of the operator passive, and then the subjects are so extremely sensitive that they are apt to be controlled by the mind of the operator. On the whole, Mr. Miller is doing a grand work for Spiritualism, and, of course, time will make wonderful improvements in the science of psychometry and the *Psychometric Circular*. We wish it success and hope that our subscribers will send for it. The price is exceedingly low and investigators can hardly afford to be without it. See advertisement in another column.

DEPARTED.

CURTIS, Clark Co., Ark., Sept. 11, 1880.

I regret deeply to say that Br. R. B. Kaufman, a stranger like myself in these parts, an acquaintance of only a few months and for the last three weeks living with me, passed on to the higher life on the 7th inst.

Bro. Kaufman has been for the last twelve years one of the most zealous Spiritualists in the West, openly advocating its glorious philosophy and happily witnessing at many seances at Mrs. Stewart's, Laura Morgan and other mediums, the blessed evidence of spirit communion and materialization. His letter in your paper of April 10th will bear me out in this assertion.

Possessing an exemplary character he had many friends, though his able advocacy of Spiritualism brought down upon him the hatred and malice of creed worshippers whose despicable efforts to injure him failed and recoiled upon their own heads.

While it was a shock to lose him so suddenly (our attachment had become very great), yet how great was the satisfaction when only a few hours after his spirit left, the body we were able to communicate with him and feel his presence with us.

We know that the spirit of Bro. Kaufman has met his relatives in spirit life and also has been greeted by his spirit guides. I would like to write more, but knowing your columns have not much space to spare I forbear. I will close, by saying that Bro. Kaufman's earth life ended as calmly as ever it was seen to end with others; so calmly did his spirit leave the form we could not tell the precise time when dissolution took place.

Fraternally yours, JOSEPH JOHNS.

Jacob and Mary Ellen, children of Jacob and Susan Tracy, passed to the higher life from Columbia, Penna., as follows:

Jacob Tracy, July 22d, 1880, aged 12 years, 10 months and 28 days. Mary Ellen Tracy, Sept. 13, 1880, aged 7 years, 10 months and 5 days.

"There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death."—Ecc. viii, 8.

To the Higher Life in the Summer Land, on Monday, August 30th, 1880, Mrs. Louisa Free, widow of the late George Free, in her 63rd year.

A very amiable, estimable, unassuming lady and medium; beloved by all who knew her. She leaves many dear friends to mourn her untimely end and to them unexpected loss.

CHARLES BAKER.

BLACKFOOT'S WORK.

RHEUMATISM ENTIRELY CURED.

Goldendale, Wash. Ty., Aug. 24, 1880.

Jas. A. Bliss—Dear Sir:—My wife has been troubled with rheumatism for the last two years—was not free from pain during that time; she wore the magnetized paper you sent her and is entirely cured. Dr. J. C. SCHOONOVER.

CANNOT KEEP HOUSE WITHOUT BLACKFOOT.

St. Ledger, Mo., Sept. 1, 1880.

J. A. Bliss:—Please send me a sheet of Blackfoot's paper. The fact is we cannot get along or keep house without Blackfoot and MIND AND MATTER. Yours for the truth, Dr. G. W. THOMPSON.

A WONDERFUL BLESSING.

Winchester, Ind., Aug. 15, 1880.

James A. Bliss:—I have been and am still using Blackfoot's magnetized paper for my daughter and do think it is one of the most wonderful blessings ever bestowed upon mortals. I could not tell you by letter, if I was to try, what wonderful things it has done for her. You will please send me a sheet for myself, as I have been confined to my daughter's sick room for over five months, and I feel the need for some new magnetism. I practice midwifery extensively, and the thought occurred to me that the paper might be a great help to my patients. Yours in the cause of truth, SYLVANIA REMMEL.

ENTIRELY CURED OF CANCER.

Kenosha, Wis., Sept. 9, 1880.

James A. Bliss—Sir:—Enclosed find ten cents, for which please send magnetized paper to T. J. H. Kenosha, Wis. Mr. H. has what physicians pronounce a cancer on the side of the face. I sent to you last winter for the paper for a nephew who has hereditary consumption; he used one of the papers, but claimed it done him no good and increased the pain. [He should have continued its use, for it was manifestly a change in the disease.]—J. A. B.] The other paper has lain in my desk until some two weeks since, when I handed it to Mr. H. to use; at first he thought it caused more pain, but now he says it relieves the pain and wants more. He thinks it is helping him. * * Mr. Andrew Foster, of Salem, had what the physicians called a cancer on his face; he used one of the papers and in a very few days it was cured, to the astonishment of his friends, neighbors, doctors and all. Yours most truly, H. H. TARBELL.

PHYSICAL MANIFESTATION OF BLACKFOOT'S PRESENCE.

Hot Springs, Ark., Aug. 30, 1880.

Mr. Bliss—Dear Sir:—Your good Chief Blackfoot came to me the night after I received the magnetized paper. I placed it under my pillow to assist in development, as we have no regular circle, and have been receiving raps about the bed after retiring for the night. Was asleep when Blackfoot came; but he aroused me by a stout rap on my head, which amused me much, being a new experience. He only answered a question or two and was gone. If he returned afterwards, it was without making his presence known. Will you please return him my thanks for his visit, and hope he will favor me with many more? He promised to assist in my development, as well as to look after my physical health, and I think if you will forward me a magnetized planchette he would find it easier to help me. With hopes for the welfare and happiness of yourself and family, and a wish you may sometime find it your interest to visit Hot Springs in your capacity of test and materializing medium, I now close. Respectfully your friend, MRS. JENNIE A. SMITH.

RELIEVED OF A SELFISH SPIRIT.

Minden, Webster Parish, Louisiana.

Mr. Bliss—Sir:—Enclosed find 55 cents, for which send me one of your magnetized planchettes, with instructions. I have the gift of healing and speaking, but not fully developed in either; have been sitting in a circle for the past two and a half years but cannot obtain the information how often and the time to sit. Our Indian friend and benefactor, Blackfoot, visited our circle some six weeks since and promised us great things, besides doing us great good at the time by relieving us of a very selfish Indian control named Chatter, whom he said he would take to Philadelphia and teach him charity. We have not been troubled since, at least that we know of.

Our circle is large and nearly all mediums. We meet twice a week for the development of materialization and conversing with our spirit friends at the residence of Mr. S. B. Miller. We have also another circle formed of six of the members (all males) of the large circle for the development of the gift of healing—we all six having that gift. This circle is under the control of a band of spirits of whom Tecumseh is the head.

Truly yours, WM. MANSFIELD.

WONDERFUL DEMONSTRATIONS—ABSOLUTE TEST COMMUNICATION.

Richmond, Va.,

Jas. A. Bliss—Dear Sir:—Some time ago, I wrote to you to answer some questions, also to ask Wm. Verity (Billy the Bootblack) to come here if possible, also for magnetized paper. You kindly responded by saying William would come, also the good medicine man Blackfoot. Your description of a lady spirit was correct; it was a very dear loving daughter, who passed on but a very short time before, from her new home in Canada. The ring she held in her hand was one I gave her on her birthday some years ago. I wrote to her husband, who sent it to me to keep till her only child got old enough to receive it. She was a great medium while with us here. Now I will state what took place last Wednesday night as nearly as I can. At my circle there was present two gentlemen, four ladies, and myself. A spirit control purporting to be Billy the Bootblack—brushing shoes—talking very funny—then suddenly commenced to talk very beautiful indeed, as one possessing great intelligence. Every one present asserted that they were positive they smelt bootblackening. My dear wife recognized the spirit by calling his name, as she said she was informed by impression that he was coming. A lady present who had just got up from a severe sickness was also impressed to come to the circle, and that Billy the Bootblack would be there. I wish to

add that I sent to you for 50 cents worth of magnetized paper, for developing, and to help my hearing, as I am getting deaf, commenced through a cold. Now for the result, I cannot say whether I am being developed or not, or that my ear is any better, but I must say I am cured entirely of the habit of smoking—no desire or taste for it, it was so easily done that I have not felt any inconvenience from it as yet. Now Bro. Bliss, lay this before Billy or William Verity and the band of Indians, and ask them whether it was really them or was it some diaka or other?

Yours for truth, GEORGE W. SWAN.

[Billy has been at my office, and fully confirmed the above communication, and written the same which I have forwarded to Mr. Swan.—J. A. B.]

A New Phase of Spirit Manifestations.

COUNCIL BLUFFS, Iowa, Sept. 7, 1880.

DEAR SIR:—Thinking perhaps you might like to hear of the phenomena we are having, I will enclose an article from our city paper. Hundreds have visited Mrs. Schofield's, nearly all have seen the faces, some recognize their friends, who were, as they thought, dead. I have been there several times, have just returned from there. I saw many I did not recognize, and many others that I knew and could not be deceived in. The faces are not on the screens, but seem to be within the room—nothing can be seen in the rooms, they are seen from the outside. They can be seen from the street as people pass along. I have seen friends and relatives that were distinct and plainly recognized. This I know for a truth. Respectfully yours, L. S. MCCLELLAN.

THE PARKS' MILL PHENOMENA.

A *Globe* reporter has twice visited the scene of the continuous phenomena that are attracting more or less attention in the immediate vicinity of Parks' mill, three miles east of Council Bluffs. The wonders consist in numerous images or pictures of faces, which are to be seen by the average observer with faint distinctness on the wire window nettings or screens in Mrs. Schofield's house. The lower half of all, or nearly all, of the windows of her brick farmhouse is faced with these wire protections against mosquitoes and other warm weather insects. Numerous faces or pictures have appeared on all of these screens, especially on those in the second story of the house. Our reporter spent several hours at each of the two visits that he made to Mrs. Schofield's and found a number of visitors and passers-by gazing at the new objects of investigation and attraction. A great many faces or pictures are to be seen upon the window screens, and new ones appear with frequency. They appear on the screens, and not on the window panes, for the lower half of each window is raised. The faces are to be seen in the day-time only. The features of these strange images are dim, and, in general, somewhat difficult to discern with any degree of satisfaction. Our reporter saw a very few entire faces, and quite a number of parts of features. An industrious gift of application and interest seems to be essential on the part of the general observer, if he would meet with any noteworthy result in tracing the lines and form of the mystic representations. A few persons have professed to see some of the faces with entire distinctness, and a very few have not been able to see anything of an unusual character whatever upon the screens. Our reporter, however, has seen a few of the faces with tolerable distinctness—enough to warrant him in knowing and saying that they are real. The first one of these atmospheric pictures that was observed was seen by a well known Council Bluffs lady about seventeen days ago. The members of the Mormon conference, which body will soon be in session near Mrs. Schofield's house, will have an opportunity, doubtless, of devoutly considering and inspecting these phenomena.

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FREE CONFERENCE every Sunday afternoon at 2-30 at No. 111 South Second Street. Test circles every Monday, Tuesday and Sunday evenings. Developing circle every Wednesday evening. Arrangements can be made by travelling mediums to give seances &c. in this hall, by addressing A. James, care of MIND AND MATTER, 713 Sanson Street, Philadelphia, Penna.

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Too little care had I bestowed
Where tares had taken root;
Therefore to-day divided is
'Twixt joy of heart and sorrow,
Yet in the view of future bliss
I'll work and reap to-morrow.

Ah! yesterday was wild with dreams
And castles in the air;
To-day experience sadder seems,
Where faith once shone so fair.
To-morrow with the crowning be
Of past and present too;
To-day imposes toil on me
Which I will strive to do.

And all my powers of might and will
Are summoned to my aid,
Well knowing that to-morrow still
Will crown all effort made.
Spare me from idleness and sin,
Which fruitful are of sorrow;
To-day let me that treasure win
That I'd enjoy to-morrow.

M. Adams, VI.

A NEW EXEGESIS (OR EXPOSITION) OF THE GOSPEL OF ST. JOHN.

BY STEPHEN PEARL ANDREWS.

Second Paper—Continued.

The intermediate portions, between the beginning and the end of this gospel are of a still more mixed character, as to the commingling of the Cosmical Recital, the Historical or Personal Story which overlays it, and the Spiritual Homily ultimately engrafted on them both. The whole production of this entire gospel (and, I may add, of the greater mass of the Hebrew and Christian Scriptures), and of many other ancient writings, is in the precise nature, as to the structure of the literature itself, of what the so-called *Palimpsest* is, as to the structure of the documents themselves, or in which the body of that literature has been partially destroyed, and partially preserved, for us. This perfect analogical identity between these *Palimpsests of Literature* (or Literary *Palimpsests*), and the better known and well recognized *Documentary Palimpsests* (of the ancient literature), is so indispensable for the right elucidation of this greatly important subject, the true exposition of our so-called Holy Scriptures, that I insert in full the following condensed account of the nature of the *Documentary Palimpsest* (which may then safely be employed, with a slight adjustment, as the type of the other):

"Palimpsest, a word derived from two Greek words *palin* 'again' and *psustos* 'rubbed' or 'scraped', is used either absolutely, or as an adjective with the word manuscript, to indicate an ancient writing of which the original ink has been washed away or erased to enable the scribe to use the same material again. It was thought that the monks of the early Middle Ages had been the first to practice the somewhat discreditable act of erasing valuable classical manuscripts, when the supply of material on which to inscribe their theological and philosophical effusions ran short, but Henri Etienne deduces from passages in the works of Plutarch that the Greeks themselves were not unacquainted with the process, and called the result a *palimpsest*. In the earliest times there is little doubt that the extreme dearth and scarcity of parchment, produced by the want of skilled and organized workmen, caused scribes and authors to take refuge in this means of perpetuating their productions to the detriment of others who had preceded them, but it is probable that only writings of an ephemeral and trivial nature were allowed to pass under the scraping-knife of the vellum-seller. In later days, when the dissemination of letters had become general, there is equally little doubt that good, even in some cases unique, classical texts were ruthlessly destroyed for the sake of inserting matters of little or no value. The extensive conquests of the caliph Omar in those days nearly annihilated the manufacture of papyrus, hitherto furnished in great quantity by Egypt, but destroyed along with the natural industries which fell together with the native rule, and no other means of writing was in existence to supply the deficiency. Parchment or vellum, always dear and by no means universally plentiful, soon became enhanced in value, and the large styles of uncial and capital writings then in vogue, assisted this dearth by reason of the large amount of writing surface required. Hence naturally sprang the adoption of the palimpsest; and from the fortunately imperfect manner of erasing the writing, the good and caustic qualities of the inks, and the manner of almost pressing in the letters into the substance of the vellum, the old writings were frequently left but partially scraped away and visible more or less distinctly under the new sentences. By these means many valuable recoveries of old texts have been achieved, such, for example, as the *Republica* of Cicero by the fortunate labors of M. Mai. Nevertheless, the erasure of manuscripts has been so extensively carried on, that the world has without doubt lost, on this account, a large number of classical works. The works of Anacreon, the *Comedies* of Menander, the *Epics* of Ennius, the lost decades of Livy, the miscellaneous productions of Varro, and hundreds of other authors, which are known to have been extant as late as the seventh century, owe their loss entirely to the scalpel of the vellum merchant and scribe of this era, which was *par excellence* the worst of all for making palimpsests, because it intervenes between the dispersion of the papyrus manufacture and the rise and general adoption of the production of the paper makers. To this era, too, must be attributed the great loss we sustain to-day in classical literature. The widely felt need of a vehicle for recording writing went beyond attacking vellum only; for, according to M. Natalis de Wailly, a French palaeographer of eminence, a palimpsest manuscript on papyrus has been found by him in his researches. Had it not been for the Eastern invention of thick cotton or vegetable paper (*carta bombycina*) in the ninth century, the rage for multiplying theological dissertations would probably have brought about the total destruction of all older manuscripts. From that period, however, to the thirteenth century, when rag paper was first employed, the *carta bombycina* gradually extended its use throughout the literary world. In process of time, however, the manuscripts which had been subjected to the process of scraping and obliteration fell under the notice of those who endeavored to restore their original texts. At first the important knowledge of a means of restoring the faded inks and the want of any palaeographic skill rendered the results unsatisfactory. But, in the eighteenth century,

Knittel, a German theologian, carefully went through the palimpsests at Wollenbuttel, and was so fortunate as to identify fragments of the Bible of Ulphilas, translated from Hebrew into Gothic. P. J. Bruns discovered several of them at Rome, in the library ceded by Christina of Sweden to the Vatican; his efforts were carried out by means of a chemical formula given by Blagden in *Philosophical Transactions* for the year 1788, p. ii. One of his best discoveries was that of portions of Livy, and Cicero *pro Roscio*, over which had been written a Latin version of the Scriptures. Niebuhr discovered, in the same manuscript, another work of Cicero, that *pro M. Fonteio*, and published it in 1820. Angelo Mai rendered himself celebrated in deciphering erased texts of palimpsests in the Ambrosian Library at Milan, many of which had originally been deposited in the monastery of Bobbio, some of his most interesting discoveries being divers pieces of Cicero and the *Letters* of Fronto, over which were written the acts of the Council of Chalcedon. Many curious morsels of antiquity have thus been rescued from oblivion; as for example, the *Fables* of Hyginus, fragments of Aulus Gellius, Pliny, Sallust, and Tacitus; the *Institutions* of Gaius, which Niebuhr was able to recover almost entire from a palimpsest of Verona; fragments of the *Code* of Theodosius; the *Decretals* of Gratian, found by A. Peyron; portions of the *Phaethon* of Euripides, found by C. Tischendorf beneath the Pauline Epistles, and a considerable portion of the works of the historian Granius Licinianus, read by G. H. Pertz, under a Syrian manuscript in the British Museum. Dr. W. Wright, Professor of Arabic in the University of Cambridge, gives in his *Catalogue of Manuscripts in the British Museum* an account of a large number of palimpsests, including Arabic prayers, Coptic Old Testament and Pentateuch, Greek Liad, Euclid, Gospels of St. John, and *Culena Paltrum*. Some of these are in part doubly palimpsest. Dr. Fridericus Mone of Carlsruhe published in 1855 a work entitled *De Libris Palimpsestis tam Latinis quam Graecis*. In this work the author indicates the state of some of the principal libraries in Europe from the fifth to the tenth centuries, the causes which led to the practice of making palimpsests, the means of restoring faded writings, and he concludes by a list of the Latin and Greek palimpsests which have been identified up to that time, and the progress that has been made towards their restoration and publication. From among these may be cited the works of Cicero, Fronto, Gargilius Martialis, Aulus Gellius, Hyginus, Juvenal, Livy, Lucan, Persius, Plautus, Pliny, Ovid, Sallust, Seneca, Terence, and Virgil, in the Latin list; in the Greek, Euripides, Galen, Aristotle, Hermogenes, Diodorus Siculus, Menander, Jamblicus, Ephraem Syrus, and many others of very great interest and importance in the classical and early Christian ages." (1)

I repeat that what this documentary kind of palimpsest is to the mere *manipulations* of ancient literature, the several Recitals, Cosmical, Personal and Mythical, Spiritual, etc., under and overlaying each other, in a large portion of the entire body of all ancient scriptures are to that literature itself. And I may now add that what is here done for the Gospel of St. John, and what will be done consecutively for other large portions of the Old and New Testaments, in separating and restoring these several accounts, is (by concurrence of analogy) in the precise nature of what Mai, de Wailly, Knittel, Bruns, Blagden, Niebuhr, Peyron, Tischendorf, Pertz and Wright have done for the mere letter, or physical documents. As in that case, so the purely literary construction itself, dating, for its composition, many hundred years farther back in antiquity, (often prior, doubtless, to the age of writing at all) is often doubly palimpsest, or has even a larger number than three, of the distinct strata of the complex story; (as will especially appear in the exposition of the Book of Jonah.)

Everybody is consciously or unconsciously aware of a certain weird and wonderful peculiarity in "ancient scripture language," Jewish, Christian, Scandinavian, Hindu or Classical, which is repulsive and baffling; poetical, sublime and imposing; or mystical, sacred awe-inspiring, in the religious sense, according to the me-t-l state in which we approach it. In addition to the merely ordinary changes of literary style which characterize different periods, in time, a greater portion still of this peculiarity results from the fact that what is read is a mosaic of several narratives artistically smelted into one; yielding glimpses of the beauties and defects of all, but without consistency or harmony of parts. It is, indeed, somewhat as if the writers of the second and third super-imposed texts of the documentary palimpsest, instead of even endeavoring to erase the primitive text, had contented themselves with interlining their own productions, partially connecting them with the old, so as to make one treatise out of several. The confusion which follows, so far from discrediting the result, has, curiously enough, been the chief cause of enhancing its valuation. It is the characteristic of religious sentimentalism that it feeds on the marvelous; and that consequently the more mixed and incomprehensible the text may be, the more absolutely it is credited with concealing some sacred mystery. Unfortunately this superstitious tendency of the infantile mind of the race is often reinforced by the deliberate purpose of the priesthood and of other religious teachers. It is true, however, that a better spirit is now, to some extent, prevailing in the churches; and that a good hope is authorized that Sentiment, consecrated as Religion, will, at no distant day, not only consent to, but lovingly desire to be enlightened by Intelligence.

A portion of the beginning and also of the end of this Gospel having now been expounded, it is only at points, in the intermediate or middle portion, that, with the amount of study as yet given to the subject, fragments of the primitive cosmical recital can be made out. Some of those are important. Others are trivial. Collectively they are corroborative of the general idea of this treatise, and valuable; and especially so, it is believed, that which relates to Peter and Andrew.

MISCELLANEOUS POINTS.

I.

JOHN THE BAPTIST.

John, as a personage and a prophet, was also known as John the Baptist, or the Baptizer; which means, literally, John the dipper; he who (or that which) dips into the water, or out of sight, into any medium. The half-risen Sun, sometimes identified, as we have seen, with the fully risen Sun, under the general and complex name of Jesus Christ, is here, on the contrary confounded with John (Jam-et-non-us), the indeterminate twilight; and with Moses (nam-non) the determinate twilight, thus: The Sun, half-risen (yes-and-no; up-and-

not-up) dips, still, beneath the horizon; and into its watery bed, when seen as rising out of the eastern sea, or as sinking into the western one. This fact, noted and spoken of by the learned, was caught up by the laity, and when the Dawn was transmuted, in their apprehension of the matter, into a man, whose name was Dawn, Djawn or John, he came naturally to be called John the dipper; or one who baptizes in, or with water. Out of this tradition came, probably, the origin of the religious rite of baptism; the result of a mere mistake as between the talk of the learned and the perverted misunderstanding or half-understanding of their talk, by the unlearned masses.

In the third chapter (v. 22) it is affirmed that Jesus baptized (also, as well as John). In the fourth chapter (v. 1) the same statement is made, while, however (in verse 2), in parenthesis, this statement is corrected, and it is said that: "Jesus, himself, baptized not, but his disciples." In the light of the cosmical analogies, this amounts to the statement, first, that the Sun, itself, dips, as it does when half-risen or set, and is so identified with *Jam-et-non-us*, Johannes or the Twilight (Jesus and John doing and being, in this respect, the same thing); but, secondarily, that the Sun, more properly considered, as when fully risen, no longer itself dips, or is partially obscured; while, yet, all the objects enlightened by the Sun (followers, "Sons of God," "disciples," are still one-half immersed in darkness; one side only shone upon or illuminated.

John again affirms his merely prophetic mission, saying (ch. 1 v. 20), "I am not the Christ" (the cross-stricken Sun); and (v. 26) "I baptize with water, but there standeth one among you, one whom ye know not," etc. (the two offices somewhat confusedly apprehended); in all which he is merely John, the precursor and the dipper; but, in another place (v. 23), he assumes for himself a function which belongs rather to Moses, the law-giver, or dispenser of rights and righteousness (*straight* or *straightness*), still another feature of the risen Sun. "I am," he says, "the voice of one crying in the wilderness [in the wild unredeemed regions of darkness preceding the light], Make straight the way of the Lord," the rising God of Day. This allusion to straightening is a reference, doubtless, to the cross-line of the horizon, cutting the rising (or the setting) orb, and furnishing the special type of that idea. The passage quoted from in Isaiah is the following, and is of the same order: "The voice of him that cryeth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God." (ch. 40, v. 3.)

It must not, for a moment be forgotten, that the Cosmical Features, of this complex recital, are of a far higher antiquity than either the Jewish or the Christian recensions; so that these two last are, for the purposes of this criticism contemporary; completely destroying all argument from the force of prophesy.

PETER AND ANDREW; THE ROCK, THE GATES—AND THE KEYS.

COSMICAL RECITAL. Again, at the next point of time, the Dawn stood. In presence of two great Aspects of Nature, which follow its appearance; And introduced or presented them, as it were to the gorgeous Lamp of Day, as it coursed through the sky. Both these aspects of Nature were alike subordinate to the mastering influence of the Sun. One of these two great cosmical prospects was the Habitable world, the Flowery Mead; Andrew (Andrew Greek, <i>Andros</i> flowering, fresh blooming; gay lively (—d for th, a common change) The companion-piece or counterpart of the other one which was the Blasted, Rocky and Sterile Earth; Simon (too) Petros (the windy rock). And the blooming cultivable region, commenced the rocky waste to the same Sun, as the Lord of all. And the God of Day smiled, also, on the rocky wilderness; saying, Thou, too art the Son of the Dawn.	CANONICAL RECORD. Chap. i, v. 35. Again, the next day after, John stood, and two of his disciples, (or followers.) 36. And looking upon Jesus as he walked, he saith, Behold the [Lamb] Lamb of God. 37. And the two disciples heard him speak, and they followed Jesus. 40. One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. 42. And he brought him to Jesus. And when Jesus beheld him, he said thou art Simon the son of John; which is by interpretation a stone.)
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COMMENT.

The two contrasted aspects of nature, introduced by the Dawn, and presented to the Sun, were said to follow upon the dawn, or to be followers of the dawn. But disciples, pupils and partisans of leaders are also followers; and so when the dawn was changed, to the popular comprehension, into a man, heralding a new doctrine, these features of following, were naturally construed into two of his disciples. This is a favorable occasion to show how words, in the course of the growth and decay of language, become or may become atrophied and hypertrophied, losing a portion of their meaning and gaining other meaning, instancing what Max Muller aptly terms, "the diseases of languages." The word *followers* applies equally to things, events and persons, and applied to persons, means, along with many other shades of meaning, disciples or adherents of a master or teacher. Now, suppose that, in the course of generations, this word ceased to be used in any other sense than this one, and that sequences or some other word of like meaning had taken the place of *followers* in every other than this one sense. The consequence would be that if reading, or hearing recited any ancient account, the word *followers* were to occur, the mind of the hearer would infer, as matter of course, that the word of which *followers* were mentioned must be the name of some teacher or leader of opinion; although it may in fact have been originally the name of a country, an event, an aspect of nature, or almost anything else. By this and other similar phenomena in language, which is a living organism, and always changing, Myths have arisen; as here two presentments of Nature which followed, or were led in by the Dawn, are transmuted into "two disciples of John."

The name Peter, or Petros is well known to signify a rock. The Pre-nomen, Simon, I take to be curiously identified with *Simoon* or *Simoon*, the name of the disastrous wind which afflicts sailors and travellers in the orient or levant; and so, generically, of winds or wind at large. The root-word is *sip, sib, sif, siph*, to pipe, to blow through, to be hollow, (cf. the cave of Eolus, the fabled home and God of the winds.) The *siph-on* was originally a blowing tube. *Sib*-ilation, the French *sif*-ler, to whistle etc., are from this root. The *m* was first epenthetic or inserted, as *simp, simf*,

(2.) The same idea is contained in this text: "That ye may be the children of your father which is in heaven; for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust." Matt. 5, 45.

and then replaced the other lip-consonant, leaving *sim*, both changes happening according to well known lingual laws. All these roots were from the still older form *sik* (sic, *sick*) meaning dried up, as by the blowing of the wind, whence *blasted* (cf. Ger. *blasen* to blow) (3) I have therefore rendered Simon Petrer, or Simonios Petros, the windy rock, or wind-rock (4); this in turn, the part for the whole, as representing the blasted, rocky, desert or sterile division of the earth's surface; the companion or counterpart of the *antheros*, or the flowery, flourishing, and fortunate portion of the earth—Andrew. Compare in this sense Arabia Felix as against Arabia Petraea and Arabia Deserta. The *Simoonios Petros*, expresses, as one, what is here divided between the terms *petraea* and *deserta*. Next to the great geographical division of the earth's service, into land and water, is the division of the land itself into the Flowery, Happy or Habitable portion, and the Rocky or Sterile and Desert part; especially as immediately manifested to the eye, in those oriental regions. It was these companion portions of the broad landscape which the Dawn presented, as two of its followers or consequences, to the rising God of Day.

Peter is also called Bar-jona, the son of Jona, (or Jonah.) Jonah, as will be shown in *The New Exegesis of the Book of Jonah*, is one with Johannes or *Jam-et-non-us*; so that what was elsewhere a disciple or follower is here the Son of the Dawn; the general idea being the same.

Another exquisitely poetical account of the relation between the Sun, as the God of Day, or the Lord of Life, and the great leading aspects of Nature, and among them, with the Rock-bound coast or windy promontory—which symbolizes the hard uncultivable portion of the earthly inheritance of man—has had the fate to be claimed, in its spiritual recast and form, as *founding* the most numerous church in Christendom. Let us venture on restoring this choice *morceau* of antique poetry to its primitive form.

COSMICAL RECITAL. Once upon a time the Sun held converse with the Great Natural Features of the Earth, and questioned them of their knowledge of himself; and they answered variously; some one thing and some another. And he called again upon the strong continents and the great inland sea; and he said, who say ye that I am; and do you defy my power? And <i>Simoon-Petra</i> , the Great Storm Rock, replied and said: I know that thou art the Sun, the Lord of Heaven; and I defy thee not. And the sun said, Rejoice thou too in my power. And the Storm Rock said: I rejoice. Then said the Sun to the Storm Rock: Thou, too, art part of that world to which my precursor the Dawn has introduced me; Thou art a Son of the Dawn (Bar-jon or Ben-Johannis or Jonah.) Thou too hast thy uses for good (5). Help, then to save (as well as destroy) my shipwrecked children, those fleecy specks of ships, floating in fleets, upon the face of the ocean, like sheep on the plains; (6) And so, upon thee, the very rock that endangers them, will I formed <i>Their Refuge</i> ; or the home of their safety. And against your strength, the waters of the great deep, as it were the bursting Gates of Hell, can avail nothing. Even the huge waves at the Pillars of Hercules shall break harmlessly at thy feet. To you Gibraltar and Abyla (7), the very head of the Rocky Kingdom of the whole world, shall be entrusted the <i>Keys</i> , (of navigation.) Which separate the outer stormy ocean from the inland Sea (8) and the security of harborage, the safe refuge which it affords; that haven which is the tempest-tossed mariners, heaven.	CANONICAL RECORD. Mathew, ch. xvi, v. 13 When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying: Who do men say that I, the Son of man am. 14. And they said, Some say thou art John the Baptist; some Elias; and others Jeremias, or one of the prophets. 15. He saith unto them, who say ye that I am? 16. And Simon Peter answered and said: Thou art the Christ, the Son of the Living God. 17. And Jesus answered and said unto him, Blessed art thou Simon Bar-jona (for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.) 18. And I say unto thee; Thou art Peter; [John Ch. xxi, vs. 16, 17. Feed my sheep; v. 15, feed my lambs. And upon this rock I will build my church; And the gates of Hell shall not prevail against it. 19 And I will give unto thee the Keys
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And so, upon thee, the very rock that endangers them, will I formed *Their Refuge*; or the home of their safety.
And against your strength, the waters of the great deep, as it were the bursting Gates of Hell, can avail nothing.
Even the huge waves at the Pillars of Hercules shall break harmlessly at thy feet. To you Gibraltar and Abyla (7), the very head of the Rocky Kingdom of the whole world, shall be entrusted the *Keys*, (of navigation.)
Which separate the outer stormy ocean from the inland Sea (8) and the security of harborage, the safe refuge which it affords; that haven which is the tempest-tossed mariners, heaven.

COMMENT.

The idea that the rocky firmament beneath our feet is alike useful with the flowery and productive landscape at large is a natural and important one, and connects readily with the reflexion that, for *foundations* or *back* it is the more important of the two. The same idea is illustrated elsewhere, in the scriptures. "Whoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, who built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not; for it was founded on a rock." (Math. vii, 24-5.) With equal simplicity the idea of safety, refuge, and protection follows. In this sense a *haven* and *heaven* are the same original word, differentiated into branches. *To have* is an allied root, and the joint idea is, first, to lift (10) or raise up, on high, and, next to enclose, surround, and secure; so that it was in the direct line of those early and frequent mistakes among allied words out of which myths have arisen, to mistake anything said of a port, harbor or haven, for something about heaven. The recent and purely theological character of the added clause, above: "Whoever thou shalt bind on earth shall be bound in heaven," etc., is sufficiently obvious. Some of the other analogical alliance of the rock-world, first with rescue and safety, and secondly with high and celestial affairs, and even with God himself, or inversely of God with the rock, are very striking, thus: "God is the rock of my refuge;" "Thou art my Father my God and the Rock of my salvation;" "He only is my rock;" "Thou art my rock and fortress," etc.

The account of the Resurrection, and various other points are reserved for further study. The Exposition of the Book of Jonah, which is to follow, should be read in this connection.

(3.) Vanicek, pp. 1043-1045.
(4.) Simon Magnus was then, the Great "blower," or boaster of his time.
(5.) Art blessed.
(6.) And the smaller boats, like the lambs. Recall the Hindoo identification of clouds, floating in the sky, with cows feeding in the meadows.
(7.) Now Ceuta.
(8.) Save my ships and the small boats.
(9.) The Mediterranean.
(10.) Cf. for meaning the Ger. *Luft*, related to English *lift*, or *loft*; and meaning the air or atmosphere over our heads.

(1.) W. D. Birch, in *Johnson's Cyclopaedia*.